Introductory Urdu

Volume - I

C.M. Naim
South Asia Language & Area Center
University of Chicago

National Council for Promotion of Urdu Language
Ministry of Human Resource Development
Farogh-e-Urdu Bhawan, FC-33/9, Institutional Area, Jasola,
New Delhi-110025

INTRODUCTORY URDU Volume-I

C.M. Naim

Year of Publication	:	
First Edition	:	2000
Fourth Edition	:	2011
Copies	:	1100
Price	:	290/- (Set)
Publication	:	842

ISBN: 978-81-7587-579-1 (Set)
978-81-7587-580-7

Published by:
Director of National Council for Promotion of Urdu Language,
Ministry of Human Resource Development, Govt. of India
Farogh-e-Urdu Bhawan, FC-33/9, Institutional Area, Jasola, New Delhi-25
Ph: 49539000, Fax: 49539099
Sales Section: West Block-8, R.K. Puram, New Delhi-110066
Ph:26109746, Fax: 26108159
E-mail: urducouncil@gmail.com, Website: www.urducouncil.nic.in
Printed by:
J.K. Offset Printers, Jama Masjid, Delhi-6

National Council for Promotion of Urdu Language (NCPUL) is launching extensive Course in Urdu through Hindi and English medium. A section of our society comprises of those who commonly use English as their first language. They study through English medium and are interested in learning Urdu Language. It is hoped that this section of learners will find the present book purposive and handy for their requirements.

Professor of Urdu at the University of Chicago, C.M. Naim has first hand experience of teaching Urdu to at least three generations of immigrant Asians as well as the people of the western countries interested in learning Urdu language. His long term association and interaction with them has helped him understand their attitudes towards language learning and the difficulties posed by them enriched his experience in language teaching. CM Naim, after dedicated work of years has authored this important text. C.M. Naim has kept in view the different shades of the language and changing attitudes of people towards language learning. I hope that publication of this book will benefit those who want to enjoy the riches of Urdu literature but script is their handicap.

NCPUL expresses its gratitude to the author and the University of Chicago for permitting its publication for Indian students.

DR. M. HAMIDULLAH BHAT
Director

Preface

There must be now *at least* sixty million people in South Asia who regard Urdu as their mother tongue. There must be twice as many, perhaps more, who understand Urdu and would even use it on occasion, in conversation if not in writing. While the literary history of Urdu goes back to the fifteenth century, specimens of it begin to be found as early as the thirteenth. Presently, Urdu is the official language of Pakistan and one of the sixteen major languages constitutionally recognized in India. It is the state language in Indian Kashmir. And Urdu literary activities continue in Bangladesh Urdu speakers and publications can also be found in substantial numbers in the Middle East, England, and North America. In South Asia, people of all religions contributed to the development of Urdu literature, and they still continue to do so. The major centers of Urdu literary activity are Lahore, Karachi, Sargodha and Islamabad-Rawalpindi in Pakistan, while Delhi, Aligarh, Lucknow, Patna, Hyderabad and Bombay continue to play that role in India.

How does Urdu differ from Hindi? It is not an easy question to answer, for while at one level of linguistic discourse the two speech-forms show hardly any difference, at another level they become mutually quite unintelligible. The fact is that in the entire Hindi-Urdu region, or for all speakers of Hindi and Urdu, there are any number of speech varieties, and every speaker knows more than one. That makes it possible for an Urdu speaker to communicate, in what he calls Urdu, with a person who claims to be using Hindi. This state of affairs, however, exists only at the level of simple oral communications. Hindi and Urdu begin to differ considerably when put into writing, or if the subject matter becomes too abstract or scholarly. Even at the phonological level, there will be found several major differences in the more formal speech forms of the two.

(1) Urdu consonants /x, G, q/ are generally replaced in Hindi by /kh, g, k/, respectively. Urdu /ain/ is also lost in Hindi. On the other hand, Hindi's retroflex nasal consonant is replaced in Urdu by the dental /n/.

(2) Urdu has fewer initial consonant clusters, both in type and number, and most of them are of the type: consonant plus /l/, /r/ or /y/. Hindi has many more initial consonant clusters. For final clusters, Urdu has /m/ plus a non-harmonic stop or spirant, /h/ plus another consonant, and a large variety of consonants followed by /s/ or /l/—none of these is found in Hindi. Hindi, on the other hand, has more clusters with final aspirated

consonants, as well as such combinations as a consonant plus /w/ or /y/, which do not occur in Urdu.

(3) However, Urdu and Hindi do not differ radically with reference to vowels. The most important difference is that in written Hindi there are three final short vowels, /a, i, u/, whereas Urdu has only one, /i/. (For further information, see "Formal and Informal Standards in the Hindi Regional Language Area" by John J. Gumperz and C. M. Naim, in the *International Journal of American Linguistics*, Vol. 26, No. 3, 1960, pp. 92-118.)

At the morphological level, the differences between Hindi and Urdu are mostly in the area of vocabulary, but a few other features may also be pointed out.

(1) In the indirect constructions employing /caahiyee/, we find that Urdu also uses a plural form, /caahiyeeN/.

Hindi: /mujhee kitaab caahiyee/, "I need the book."
/mujhee kitaabeeN caahiyee/, "I need the books."

Urdu: /mujhee kitaab caahiyee/, "I need the book."
/mujhee kitaabeeN caahiyeeN/, "I need the books."

(2) In another indirect construction, Hindi usually has the infinitive, functioning as a complement, agreeing with the grammatical subject of the verb; Urdu, however, commonly has two more possibilities.

Hindi: /mujhee kuch kitaabeeN khariidnii haiN/, "I need to buy some books."
Urdu: /mujhee kuch kitaabeeN xariidnii haiN/, -ditto-
/mujhee kuch kitaabeeN xariidnaa haiN/, -ditto-
/mujhee kuch kitaabeeN xariidnaa hai/, -ditto-

(3) In sentences in which a conjunctive participle is used to refer to the first act in a series of two, if the first act is in some sense a 'cause' for the second act, Hindi prefers that the conjunctive suffix, /-kar/, be dropped and only the root of the first verb used. In Urdu, on the other hand, the use of the conjunctive suffix is always required.

Hindi: /un-koo deekh ham roo-paRee/, "On seeing him we burst into tears."
Urdu: /un-koo deekh-kar ham roo-paRee/, -ditto-

The following sentence, however, will be the same in both Hindi and Urdu:
/un-see jaa-kar miliyee/, "Please go and meet him."

In terms of vocabulary, what immediately draws one's attention is the use of /yah/ and /wah/ in Hindi for the singular demonstrative pronominal references and of /yee/ and /wee/ for the plural. Urdu uses only /yee/ and /woo/, though the two written forms end in a /chooTii hee/. Many nouns which are masculine in Urdu are feminine in Hindi, the opposite being also true. Other differences arise mostly from the fact that Hindi borrows its learned vocabulary from Sanskrit, while Urdu borrows from Persian and Arabic.

Consequently, there are any number of derivational suffixes and prefixes in Urdu, as well as numerous adverbial words and phrases, which are not commonly found in Hindi. Urdu extensively uses 'Izafat', a morphological device borrowed from Persian, to make nominal compounds. Similarly, besides /aur/, Urdu also uses /-wa-/, both as a conjunction and to make compounds. Neither the Izafat nor /-wa-/ is used in Hindi.

The most obvious difference, of course, is that Hindi uses the Devanagiri script, written from left to right, while Urdu uses a modified form of the Perso-Arabic script, written from right to left. At the same time, political developments in the sub-continent have created conditions under which it is likely that the two languages will continue to grow apart further, though there is also a chance that there may develop two distinct varieties of Urdu, one in Pakistan and the other in India, the latter being closer to Hindi than the other. (See my article, "The Consequences of Indo-Pakistani War for Urdu Language and Literature," in *Journal of Asian Studies*, 38:2 [Feb. 1969], pp. 269-283.)

The common practice in the United States has been to teach Hindi and Urdu jointly at the introductory level, emphasizing what is often called the 'bazaar language'. As students advance they discover that they must learn a more differentiated vocabulary and a great many special constructions—much that could have been taken into account earlier if there had been more emphasis on the written language. What might be good for those who seek a quick grasp of a small portion of the spoken language could in fact be detrimental to those who intend to study Urdu in the United States for at least two years before going to South Asia, and whose ultimate aim also includes a good command of the written language. The latter might as well learn the conventions exclusive to Urdu from the very beginning. This book was prepared with exactly that purpose in mind.

The present book contains descriptive sections on Urdu phonology, script and grammar, a set of grammatical exercises, and short units of prose readings, each supplemented with notes and exercises. There are separate serial glossaries for the units as well as a comprehensive main glossary. There is also an index to help locate relevant sections in the reference grammar; it uses grammatical categories as well as Urdu words and phrases.

This book is not for self-instruction; it has to be studied with a regular instructor. Not just any 'native-speaker' would do. Nor does this book allow for a lazy separation of tasks between a linguist and an informant-assistant—the same teacher must be present in the class all the time. This book does not replace the teacher; it merely provides him/her with most of the necessary tools.

The first four reading units are explained in detail to serve as model units for teachers. Of the remaining twenty-six pieces of prose, most were selected from textbooks for children, newspapers, and other standard writings. Only a few were specially written. The reading units have accompanying serial glossaries (in Volume I), cultural and grammatical notes, and exercises.

The first exercise, is titled "Situational Variants." In it we have tried to show how what is expressed one way in the text may also be expressed differently. Its purpose is to discourage the student from setting up misleading 'one-to-one' correspondences between English and Urdu. The second exercise contains sentences in which the more significant vocabulary and grammatical constructions of the text are repeated in changed contexts. In other words, while the 'situations' remain constant in the first set of sentences, but the vocabulary changes, it is the vocabulary which remains constant in the second exercise while the 'situations' change. The third exercise consists of selected sentences from the text, with blanks to be filled in by the student. Finally there are sentences to be translated from English into Urdu, and questions on the text which should be answered in Urdu. After every two or three units, there is a review unit consisting of fifty sentences in which the more important vocabulary and grammatical features of the immediately preceding units are repeated for emphasis.

*

The following teaching plan underlies the contents of this book. First the students are given a brief explanation of Urdu phonology, including intonation patterns. (Teachers may wish to supplement this with their own tapes of simple phonetic drills, as needed.) Then follows instruction in the script, simultaneous with a quick survey of the main features of the Urdu grammar to let the students know what they should expect later. (In my experience most adults prefer to have some kind of a broad framework at hand, within which they fit in the details as they make progress.) Immediately after finishing the script lessons, the students do the grammar exercises *entirely in the class*. The teacher should explain the relevant grammar and guide the students to read the related sections in the reference grammar as indicated—the Index to the Grammar should also be used for the same purpose.

After finishing the grammar exercises, the teacher may wish to start in Volume II by going over the first four lessons with the students—these are 'model' lessons to suggest the kind of explanations teachers should offer the students—otherwise, they can start at Unit V. The intended teaching plan for each reading unit is as follows. The student studies and translates the main text of the unit at home, using the serial glossary in Volume I as well as the unit's notes and the references they contain. The lesson is then

read and further discussed in the class, the teacher explaining the grammatical issues in more detail, always referring the students to relevant sections in the grammar. The teacher should also write out on the board any new words in the notes. After the text come the exercises. Students should be asked to study the sentences in Exercise A, comparing each with its corresponding sentence in the main text. They should also copy out the text in Exercise A, and have it corrected. The teacher may also go over some of these sentences in the class too, explaining in detail how similar ideas are expressed differently. The sentences in Exercise B should not be prepared by the student at home; they must be read and translated 'cold' in the class.

The same goes for the filling of blanks in Exercise C. Here the sentences are from the text, but the blanks need not always be filled with the exact same words as in the text. The teacher should make a point to show the students how other *grammatically acceptable* words may also be put in the blanks to make new sentences—i.e. the students should be taught to recognize grammatical clues in the words before and after each blank space, making them less reliant on the 'meanings' of the words.

Exercises D and E may be assigned as homework, to be corrected and gone over again in the class. The teacher should also try to add other exercises as may seem needed. Below we give some guidelines for expanding the existing exercises (A-E).

1. Use the text in A as a dictation exercise.

2. Use E to ask more questions in the class about both the matter in the unit and other related topics. The main aim should be to practice using the new words together with old ones.

3. Tape selected sentences from the texts for memorization. Choose sentences that can serve as models for more sentences. Tapes can also be made with simple substitution drills.

4. Ask the students to write short essays or stories of their own, particulalry after three quarters of class work.

6. Use some of the new words in the notes to make new sentences for practice. Use the examples in the notes to make more sentences. Ask students to make similar sentences of their own. (Teachers must make sure to write every new word on the board, pointing out spelling peculiarities, if any.)

The 'Review' units should be read 'cold' in the class. The teachers should insist on it. While going through these review sentences, they should also make similar new sentences, and ask students to translate them just from listening to them.

Besides giving their own explanations, teachers should use the Index to the Grammar, as well as the references in the glossaries and the notes, to identify relevant grammar sections for the students to read on their own.

We have indicated these references in the following manner:

(1). Grammar sections are referred to with a single number. Example: See 142. = See section 142 in the Grammar.

(2) Notes to the units are referred to with two numbers, the first indicating the number of the note, the second the number of the unit. Example: See 8: 6. = See note 8 in Unit 6.

The original research reported herein was performed from 1963 to 1965 pursuant to a contract with the United States Office of Education, Department of Health, Education and Welfare, which is in no way responsible for any part of the material presented here or the manner of its presentation. The book was first published in 1965, in a mimeographed form, by the South Asia Language & Area Center of the University of Chicago. It was revised, expanded and properly published, by the same institution, in 1971, then reprinted in 1975. A second reprint, with some changes, was brought out in 1980.

The present third edition, however, is being brought out after a thorough revision of the entire text. The grammar and notes have been written anew, the script lessons have been recast, the grammar exercises have been revised and expanded, and cross-referencing has been enhanced throughout. This was made possible by the generous support of the University of Chicago, Division of the Humanities, which gave me a quarter's leave of absence, and the American Institute of Indian Studies, which gave me a short term grant to travel to India and work on the book there. I am grateful to both. Their grants also supported preparation of the Urdu portions of the text. I should also thank the American Council for the Teaching of Foreign Languages (ACTFL) for a grant to cover the cost of getting the grammar section keyed in for revision.

I am indebted to the South Asia Language & Area Center and the Committee on Southern Asian Studies of the University of Chicago for thrice making possible the publication of this book, and to my friends Qazi Shakil Ahmad, Syed Salman Nadvi and the late M. Anwarul Haq who gave me valuable assistance during the original project.

C. M. Naim

Chicago, May 12, 1999

TABLE OF CONTENTS

Important Notice

Please familiarize yourself with the preface in Volume–I, the introduction to the Glossary in Volume-II, and the tables of contents of the two volumes before using the book.

PHONOLOGY

URDU PHONOLOGY

Consonants & Vowels

The following chart indicates the sounds of Urdu.

Consonants:

I.	Bilabial	Dental	Retroflex	Palatal	Velar	Post-velar	Glottal
Voiceless, unaspirated	p	t	T	c	k	q	[']
Voiced, unaspirated	b	d	D	j	g		
Voiceless, aspirated	ph	th	Th	ch	kh		
Voiced, aspirated	bh	dh	Dh	jh	gh		
II.							
Voiceless	f	s		s̲	x		
Voiced	w	z		z̲	G		

III. m n y r R Rh l h

IV. [mh nh lh]

Vowels: a aa e ee i ii o oo u uu ai au

Nasalization: N (Indicates that the preceding vowel is nasalised.)

The consonants in Set I are mostly stops, while those in Set II are all spirants. They have been put in a chart which roughly indicates their phonetic nature (points of articulation) and their relationship with each other. The consonants in Sets III and IV have simply been listed without any reference to the phonetic chart. Some of the consonants require a further word of explanation.

1. /'/ has been classified as a glottal stop. It is of rare occurrence, limited to the speech of highly educated people or those who like to approximate the original pronunciation of Arabic loanwords. It is not as emphatically pronounced as the glottal stop in Arabic; the constriction in the throat is short and tentative in Urdu.

2. /q/ is pronounced further back in the throat than /k/. In articulating a /q/, the back of the tongue presses against the uvula to form the closure.

3. Urdu has a set of retroflex sounds, /T, Th, D, Dh, R, Rh/. In articulating these sounds the tongue is drawn back, and the underside of the tongue—rather than its upper surface—forms the closure against the hard palate, above the alveolar ridge. On the other hand, in the case of the dentals, the upper surface of the tip of the tongue touches the back of the teeth.

/R/ and /Rh/ are unaspirated and aspirated retroflex flaps. Again the tongue is drawn back and a contact is made against the hard palate, but instead of a sustained and then slowly broken closure—as in the case of /T/ and /D/—the tongue is flipped forward in a quick movement.

4. /c/ and /j/ have been put among the stops though they are pronounced with a slight friction. They, however, are not like the strong affricates of English. Students should reduce the affricate effect when they pronounce the Urdu sounds, and also note the presence or absence of aspiration

5. Besides distinguishing between voiced and voiceless consonants, Urdu also has aspirated and unaspirated consonants. Thus, Urdu /p/ and /k/ contrast not only with /b/ and /g/ but also with /ph/ and /kh/. The unaspirated consonants must always be pronounced without aspiration no matter in what position they occur. The /k/ in the Urdu word /kin/, for example, should be pronounced like the 'k' in the English word "skin" and not like the initial sound of the word "kin," which in most English speech is slightly aspirated. One simple way to learn this distinction is to hold one's hand in front of the mouth while pronouncing a word: one should not feel even a little puff of air while pronouncing an unaspirated stop.

6. /w/ is not exactly bilabial in Urdu, as is the case with 'w' in English. It is pronounced with the upper teeth making a slight contact with the back of the lower lip; however, it is not as emphatically pronounced as the English 'v'.

7. /z̲/ occurs only in a few learned words borrowed words from Persian and in the Urdu transliteration of certain European names. It is pronounced like the 's' in "vision." /s̲/ and /z̲/ are not retroflex sounds.

8. /x/ represents a voiceless velar fricative It is pronounced with the back of the tongue constricting (not entirely closing) the passage at the top of the throat. /G/ is the voiced counterpart. /x/ is similar to the German pronunciation of 'ch' as in "doch." /G/ sounds very much like the French uvular 'r', but it is not at all trilled, and pronounced very lenis.

9. Foreign students often have trouble correctly pronouncing the Urdu /r/. In fact, Urdu speakers also pronounce it variously. For most it requires more-than-one quick taps with the tip of the tongue against the ridge of the upper teeth, with hardly any friction in its pronunciation, while for others it becomes almost a fricative, with the tongue pulled back, not curved back, further than in the case of /s/.

10. The three aspirated consonants at the bottom are of rare occurrence. They are found only medially, and for many speakers they are not single consonants but rather a cluster of two, the first consonant going with the preceding syllable and the second with the following.

11. There are in Urdu six pairs of long and short vowels and two inherently long vowels, /ai/ and /au/. Among the short vowels, /e/ and /o/ are of infrequent occurrence. That the long vowels are indicated by writing the symbol twice does not mean a short vowel is pronounced twice to be called long. The long vowels are pronounced as one long and sustained breath-pulse, without any caesura. Likewise, /ai/ and /au/ are not diphthongs or clusters of two short vowels; they are inherently long vowels, similar to the vowels in "cat" and "lord," respectively.

All Urdu long vowels are 'pure', i.e. they are not pronounced with a following glide, as is the case, for example, with English vowels in "gate," "seat," and "suit."

Word Stress

Every Urdu word when pronounced in isolation has one phonetically prominent syllable. When pronounced together with other words in a sentence, some of the same words may occur unstressed in relation to others, while a particular word or phrase, carrying the main burden of the 'contents', may appear more prominently stressed than others. That one main stress in a sentence will be referred to as the "sentence stress." It does not necessarily mean a rise in the pitch; it is essentially matter of relative loudness. As for the word stress in Urdu, it is predictable, as is shown below.

The following are the canonical forms of all possible monosyllabic words in Urdu. (C = consonant; v = short vowel; V = long vowel.)

Cv; vC; vCC; CvC; CvCC   V; CV; CCV; VC; CVC; CVCC

Of the above, three are restricted in their occurrence elsewhere. CCV occurs only at the beginning of words, while both CvCC and CVCC occur only word final. Keeping these restrictions in mind and adding one more canonical form, v, to the list, we can analyze Urdu's polysyllabic words too in terms of these canonical forms. The principles

of division may be stated to be: (1) single consonants go with the following syllables; and (2) two medial consonants will always have an intervening syllable boundary. Examples:

/hickicaahaT/	=	hic + ki + caa + haT
/nazaakateeN/	=	na + zaa + ka + teeN
/s̱aguftagii/	=	s̱a + guf + ta + gii

Returning to the listed canonical forms, we classify them as follows in an ascending order of 'heaviness', indicated by the numbers: 0, 1, and 2.

0	=	v; Cv
1	=	vC; CvC; V; Cv; CCV
2	=	VC; CVC; CvCC; vCC; CVCC

The rule to predict word stress in Urdu can now be stated as follows: in any Urdu word, the word stress will be on the heaviest syllable; if, however, there are two or more equally heavy syllables, the word stress will be on the syllable which is closer to the end but is not actually the final syllable. In the following examples the stressed syllables have been italicised.

/hicki*caa*haT/	=	1 + 0 + 1 + 1
/na*zaa*kateeN/	=	0 + 1 + 0 + 1
/s̱a*guf*tagii/	=	0 + 1 + 0 + 1
/mar*daan*gii/	=	1 + 2 + 1
/*aa*dat/	=	1 + 1
/*paas*baan/	=	2 + 2
/li*baas*/	=	0 + 2
/sa*zaa*/	=	0 + 1

Medial clusters of vowels, unless pronounced with deliberation, tend to merge with each, in which case they behave in the same way as diphthongs: the stress occurs on the onset.

/*ga*ii/	normal pronunciation
/ga*ii*/	deliberate pronunciation
/*jaa*eeNgee/	normal pronunciation
/jaa*eeN*gee/	deliberate pronunciation

As mentioned earlier, each syllable of a word pronounced in isolation is given its full quantitative value. Within a sentence, however, postpositions, particles and verbal auxiliaries tend to be pronounced unstressed and are often shortened in the process. The 'main' word in a sentence, as perceived in the context, will carry the sentence stress. At the same time, at least one word in each phrase within the sentence would carry its original word stress. The presence of so many stressed syllables and the need to

distinguish between quantitatively different vowels make it necessary that Urdu should have a less slurred, less staccato, more stretched out, and more quantitatively definable pronunciation.

Intonation

It is sufficient to set up three degrees of pitches to describe the basic intonational patterns of Urdu. These degrees are relative to each other, and not absolute: the phonetic reality of pitch 1 in one sentence could be the same as of pitch 2 in another sentence. In other words, an Urdu sentence would begin at one pitch and, later in the sentence, either go up one level or go down one level. No sentence ever begins with the lowest level of pitch. The lowest level of pitch is found either at the end of the sentence or before medial pauses at the end of phrases. We shall number the pitches as 0, 1 and 2.

The occurrence of pitch 2 does not necessarily coincide with the sentence stress. Besides the above three numbers, we shall use two more two-figure numbers to indicate whether the fall after a 2 is sharp and short or gradual and lengthened out; these are 20 and 21, respectively. (In our examples, the pitch levels will be written underneath the sentences.)

Below we shall describe six types of sentences, defined in terms of their contents and the relevant intonation patterns. Under each heading we shall give two examples, followed by a number of similar sentences. The teacher should ask the students to listen to him pronounce the examples and the sentences, and practice the way he speaks. Connected with the matter of intonation are regional variations and contextual emphases which are best explained orally by the teacher. In any case, our examples should make it possible for the student to analyze any native speaker's speech in terms of a three-pitch system. (Underlined words in the English glosses are to help recognise the intended emphases, while the symbols within the parentheses are for the alternatives. S.=sentence stress.)

I. Declarative sentence: 1   21   1(0)

/maiN kal un-see milnee gayaa thaa/   I had gone to see him yesterday.

1   1   0   S 21 0

/yee acchii bhii hai, aur sastii bhii/   This is good, and also cheap.

1   S 21   0   S 21 1

1. /aaj raat-koo too jaa-saktee haiN/
2. /laRkii-nee un-see baat kii thii/
3. /phuulooN-kii xuşbuu-see saaraa baaG mahak-rahaa thaa/

4. /jaldii kareeNgee tab bhii deer hoo-jaaeegii/

5. /jitnaa hoo-saktaa thaa kiyaa gayaa thaa/

II. "Yes or No" type question: 1 20 (2)

/kyaa aap-nee khaanaa khaa-liyaa?/ Have you had <u>supper</u>?

1 1 S 1 20

/woo aaj saweeree jaa-rahee haiN?/ Is he going <u>this</u> morning?

1 S 2 (1) 2 (1) 2 (1) 2 (1) 20

1. /kyaa woo aaj jaa-saktaa hai?/
2. /yee sac hai woo jaa-rahee haiN?/
3. /woo un-kaa chooTaa bhaaii too nahiiN?/
4. /kyaa tum-nee un-see baat kii thii?/
5. /gaaRii too ab chuuTnee-waalii hoogii?/

III. Descriptive question: 1 21 1(2)

/woo saahab kaun haiN?/ <u>Who</u> is that gentleman?

S 1 1 21 1

/un saahab-kaa naam kyaa hai?/ What's that gentleman's <u>name</u>?

1 1 S 21 1 1

(Note that it is not necessary for the interrogative word in the sentence to also have the highest pitch.)

1. /un-kaa makaan kis saRak-par hai?/
2. /aap meeree-liee baazaar-see kyaa laaeeNgee?/
3. /un-kaa iskuul yahaaN-see kitnii duur hai?/
4. /is baaree-meeN aap-kaa kyaa xayaal hai?/
5. /eek taraf-kaa kitnaa kiraayaa paRtaa hai?/

IV. Vocative sentence: 1 2

/ahmad/ Ahmad.

S 1 2

/bhaaii saahab/ Please sir!

1 1 S 2

1. /ajii ṣakiil saahab/
2. /aree oo bhaaii saahab/
3. /safiyaa beeTii/
4. /janaab-e-sadr/

V. Exclamatory sentence: 1 2 (21) 1 (0)

/un-kii saaRii kitnii acchii hai/ — How fine her sari is!

1 1 S 2 1 0

/un-kee ghar-kaa too kyaa kahnaa/ — What can we say about his house.

1 S 1 21 1

(Note that in these exclamatory sentences, the originally interrogative and demonstrative pronouns may also have their long vowels pronounced extra long for added emphasis.)

1. /kitnii acchii baat kahii us şaxs-nee/
2. /is kitaab-kee itnee zyaadaa daam/
3. /kitnee patee-kii baat juginder-nee kal kahii/
4. /yee caandnii kaisii acchii lagtii hai
5. /is kaam-kee liyee mujhee pareeşaan kartee hoo/

VI Imperative sentence: 1 1 2(0, 1)

/zaraa woo kitaab deenaa/ — Let me have that book please

1 S 1 1 2

/aree ab maan bhii jaaiyee naa/ — Come now forget and forgive.

1 S 1 2 1(2)

1. /yee kitaabeeN un-koo dee-diijiyee
2. /fursat hoo, too un-kee paas bhii calee-jaanaa/
3. /kaam xatm-kar-kee fauran baazaar jaaoo/
4. /ajii saahab, wahaaN tak caliyee too
5. /mehrbaanii kar-kee un-kee paas na jaaiyee/

As the above examples show, the sentence stress normally occurs simultaneous with the highest pitch, but it is also possible for it to occur elsewhere, particularly if the word with the highest pitch happens to be an unambiguous marker of interrogation, exclamation, or request.

Also see section 55 in the grammar for one more pattern.

SCRIPT

SCRIPT: Introduction

Urdu script is a modified form of the Arabic script; besides the original Arabic letters it includes additional letters which represent the sounds exclusive to Persian and/or Urdu. The current alphabet consists of thirty-seven linear letters and a number of supplementary diacritics. Most of the consonantal sounds are represented in the alphabet by a single discrete letter; a few, however, are represented by more than one. The multiplicity arises out of the fact that Arabic and Persian words borrowed into Urdu have retained their original spellings, while their pronunciations have changed, causing the loss of the original phonetic distinctions. As for the vowels, only two of the long vowels are uniquely indicated—only in the final position—the rest, especially the short vowels, have to be guessed from the context.

Urdu is written from right to left. The script is cursive; however, it is not strictly linear: in ordinary Urdu writing connectiong letters are often placed above or below each other. There are several calligraphic styles; the one most commonly used is called Nasta'liq. Until recently most of Urdu printing was done by lithography; now it is mostly done by photo-offset. The earlier process used hand-written Nasta'liq; the new process uses the same or the more recent and increasingly more common device of computer composition. (As in this book.) A significant number of scholarly books were/are also selectively published in the style called Naskh, which is the font style also used in Urdu typewriters. Apart from certain minor details which result from the exigencies of 'type' printing, the two styles do not differ much in Urdu. The following script lessons, therefore, will focus on the Nasta'liq style—the style students must learn to write as well as read—but some information on the Naskh style will also be added as needed.

Urdu letters may be divided into two types: connectors and non-connectors. Some Urdu letters do not join with another letter, even within the same word—these we shall call non-connectors. The rest will join with the letter following them in the same word—these shall be called connectors.

Urdu letters do not distinguish between lower-case and upper-case forms. Instead Urdu letters differ in shape according to their position relative to each other, often depending upon the letter that precedes or follows. These variants are to be understood in terms of the following four positions. (# = space; L = letter)

1. Initial. L___#. Not connected to any preceding letter, but connected to the following letter in the word.

2. Medial. L___ L. Connected to both the preceding and following letters.

3. Final. #___ L. Connected to the preceding letter, but not connected to any letter following it within the word.

4. Independent. #___ # Unconnected on either side.

Thus, while a connector letter may have as many as four variants, a non- connector can have only two—final and independent. Note also that 'initial' and 'final' do not necessarily mean word-initial and word-final. In the alphabet, Urdu letters occur in their independent forms. Each Urdu letter also has a name, usually beginning with the sound it represents, which has to be memorized for easy reference.

In the lessons that follow, Urdu letters will not be presented in their alphabetical order; instead, they will be presented as large or small sets of letters sharing orthographic similarities. Also, we shall first present the letters which represent exclusively Urdu sounds and only later the letters which are used only in Arabic loan words.

Instructions for Teachers

With reference to every Urdu letter, the teacher should explain each in terms of the following five questions.

1. Is the letter a connector, or a non-connector?
2. Does it have positional variants? If so, how many?
3. What is its relative size compared to other letters?
4. How does it align with the horizontal line on the paper?
5. Where does it receive a preceding connector? In other words, where does a preceding letter join it, rather than how it joins a following letter.

The teacher would find it useful to explain the writing of whole words in three steps:

1. List the letters needed to write the word in their independent forms.
2. Name the position each letter occupies (within the word and relative to each other, as dictated by their being a connector or a non-connector), and write the relevant positional variants under the independent shapes.
3. Draw a line on the board, then explain why he must begin writing at a certain point in relation to that horizontal line. The choice is dictated by the first letter which occurs in its final shape within the word, and where it receives the preceding connector. (The fifth question above.) Now write the complete word, clearly indicating the constituent letters.
4. In each instance, the teacher should emphasize how most or much of the word is written in one smooth movement, and how diacritics are added only after any or all connected basic shapes have been writen.

SCRIPT: 1

1.0. In this unit we introduce a set of consonantal letters, referred to as the /bee/ series, and four other letters. The latter are used to represent all the long vowels of Urdu:/aa, ee, ii, oo, uu, ai, au/. These will be studied within monosyllables of the type: optional consonant followed by a long vowel. The letters are first listed in their independent shapes together with their names. Subsequently, each is discussed separately in more detail.

	Symbol	Name	Sound
A. /bee/ series	ب	/bee/	b
	پ	/pee/	p
	ت	/tee/	t
	ٹ	/Tee/	T
	ن	/nuun/	n
B.	ا	/alif/	aa
	و	/waaoo/	w, uu; oo; au
	ی	/chooTii yee/	y, ii
	ے	/baRii yee/	y; ee; ai

1.1. /bee/ series: All the letters in this series are connectors. As is evident from their independent shapes above, they differ from each other mainly in the number and position of their diacritical dots. They share identical initial and medial variants. Their final shapes are the same as the independent.

Name	Sound	Independent	Initial	Medial	Final
/bee/	b	ب	بـ	ـبـ	ـب
/pee/	p	پ	پـ	ـپـ	ـپ
/tee/	t	ت	تـ	ـتـ	ـت
/Tee/	T	ٹ	ٹـ	ـٹـ	ـٹ
/nuun/	n	ن	نـ	ـنـ	ـن

1.2. In the above chart we have given only one initial shape for each letter. That is the norm in Naskh and on Urdu typewriters. In ordinary writing in the Nasta'liq style, however, there are other variants:

Letter	**/alif/—**	**/waaoo/—**	**/chooTii yee/—**	**/baRii yee/—**
ب	با	بو	بی	بے
پ	پا	پو	پی	پے
ت	تا	تو	تی	تے
ث	ثا	ثو	ثی	ثے
ن	نا	نو	نی	نے

1.3. /alif/: A non-connector, its final shape is the same as the independent. After a consonant, it represents the long vowel /aa/. Thus: با = /baa/; پا = /paa/. Initial /aa/ is indicated by /alif/ with a superscript called /mad/: ~ Thus: آ = /aa/; آبا = /aabaa/.

1.4. /waaoo/: A non-connector, it represents the consonant /w/. Thus: وا = /waa/. But after consonants, /waaoo/ may represent any of the three long back vowels, /uu; oo; au/, the choice being dependent on the specific word. Thus بو = /buu; boo; bau/, depending on the context.

1.5. /chooTi yee/ and /baRii yee/: Both are connectors. The two contrast only in their final and independent shapes. Their initial and medial variants are identical; consequently, in the latter two positions, they will be referred to simply as /yee/.

	Independent	**Initial**	**Medial**	**Final**
/chooTii yee/	ی	یـ	ـیـ	ـی
/baRii yee/	ے	یـ	ـیـ	ـے

As may be evident from the above, initial and medial variants of /yee/ have the same basic shape as the initial and medial variants of the /bee/ series letters. /yee/ before a vowel letter, e.g, /alif, represents the consonant /y/. Thus: یا = /yaa/; یاوا = /yaawaa/. After consonants, however, the two /yee/ letters indicate the three

long front vowels of Urdu, /ii; ee; au/, in the following manner: /chooTii yee/ = /ii/; /baRii yee/ = /ee/ or /ai/, depending on the context. Thus: وی = /wii/. but وے = /wee/ or wai/.

1.6. Read the following by first naming the constituent letters and then the combined syllable.

bai بے	bee بے	bii بی	bau بو	boo بو	buu بو	baa با
pai پے	pee پے	pii پی	pau پو	poo پو	puu پو	paa پا
tai تے	tee تے	tii تی	tau تو	too تو	tuu تو	taa تا
Tai ٹے	Tee ٹے	Tii ٹی	Tau ٹو	Too ٹو	Tuu ٹو	Taa ٹا
nai نے	nee نے	nii نی	nau نو	noo نو	nuu نو	naa نا

1.7. Read the following, using all the possible pronunciations.

تانی	پاٹو	ٹوٹے	توتا	ٹوپی	آتا
تابی	پوٹو	پوتا	تاتی	یانے	بونی
ٹابی	بابو	ٹوتا	تونی	پایو	باتے
یابی	آپی	تاپے	آوا	باوے	وانی
ٹےٹے	ٹوٹو	یوتو	پوٹے	تایو	یابے
تانوپے	پاتاتی	پوتا	یاٹے	بایا	وانو
یاپوٹے	تاٹونی	پوتاٹے	بوتانی	باتونی	یوتانی

1.8. Transcribe the following into Urdu.

aanaa	paayaa	baaTaa	pootii	toopii	aatee
pootee	waabee	yaapii	yaapai	naaboo	TuuTaa
naanuu	yaanii	yaawii	waayai	naayuu	buutee
aabuu	pauyaa	Taapii	aanee	nuuTaa	toonii
TooTee	taatai	baayaa	bootuu	bauToo	pautee
yuutoo	Taanee	aayuu	waaTaa	yuunaanii	aawai

SCRIPT: 2

2.0. In this unit we shall consider the syllable-type: optional consonant, long vowel, followed by a consonant. We start with syllables beginning in a consonant.

2.1 C + aa + C: /alif/, a non-connector, has no separate medial shape. The final consonant will be written separately, i.e. in its independent shape.

/baap/	باپ	=	پ	+	با
/taan/	تان	=	ن	+	تا
/paaT/	پاٹ	=	ٹ	+	پا

2.2. C +uu, oo, au + C: /waaoo/, a non-connector, has no separate medial shape The final consonant, therefore, will be written in its independent shape.

/tuup, toop, taup/	توپ	=	پ	+	تو
/nuun, noon, naun/	نون	=	ن	+	نو
/TuuT, TooT, TauT/	ٹوٹ	=	ٹ	+	ٹو

As mentioned earlier, only an ability to recognize the total word would help the student to read the above as meaningful words: the first as /toop/, the second as either /noon/ or /nuun/, depending upon the context, and the third as /TuuT/. Continuous practice, therefore, cannot be overstressed in connection with learning to read and write the Urdu script.

2.3. C+ii, ee, ai+ C: /chooTii yee/ and /baRii yee/ are connectors and have identical initial and medial variants, which we call simply /yee/. (Script 1.5.) The final consonant, therefore, will now occur in its final shape. In the case of the letters of the /bee/ series, their final shapes are the same as the independent. The important thing to note here is that the initial consonant before a medial /yee/ may have a different variant in Nasta'liq than it would have before a final /chooTii yee/ or /baRii yee/. That would be the case with the /bee/ series letters—before a medial /yee/ they appear in the same shape as used before a final /alif/. (Compare Script 1.2.)

/biiT, beeT, baiT/ بیٹ = ٹ + /bee, bai/ بے or /bii/ بی

/niin, neen, nain/ نین = ن + /nee, nai/ نے or /nii/ نی

/piit, peet, pait/ پیت = ت + /pee, pai/ پے or /pii/ پی

Now consider the following :

Combined Word		=	**Separate Syllable**		+	**Separate Syllable**	
/beeTaa/	بیٹا	=	/Taa/	ٹا	+	/bee/	بے
/beeTii/	بیٹی	=	/Tii/	ٹی	+	/bee/	بے
/beeTee/	بیٹے	=	/Tee/	ٹے	+	/bee/	بے
/biiwii/	بیوی	=	/wii/	وی	+	/bii/	بی
/neewii/	نیوی	=	/wii/	وی	+	/nee/	نے
/piitii/	پیتی	=	/tii/	تی	+	/pii/	پی
/piitaa/	پیتا	=	/taa/	تا	+	/pii/	پی
/wiinaa/	وینا	=	/naa/	نا	+	/wii/	وی

Pay special attention to the position of diacritical dots as related to the basic shape of the positional variant.

2.4 aa + C: As mentioned earlier (Script 1.3), an initial /aa/ is represented by /alif/ with a superscript called /mad/. It then follows that /aan/ will be written as: آن

2.5 uu, oo, au + C: The threee long back vowels are represented in the initial position by /alif/ followed by /waaoo/. Thus او =/uu, /oo/ or /au/, depending on the context.

/uub/ = اوب /ooT/ = اوٹ /aun/ = اون

Note that آو, however, will be read as /aaw/ – a long vowel followed by a consonant.

2.6 ii, ee, ai + C: The three long front vowels are represented initially by a combination of /alif/ and /yee/. Thus /alif/ plus /chooTi yee/ equals /ii/, while /alif/ plus /baRii yee/ equals /ee/ or /ai/.

/iin, een, ain/ = این /iit, eet, ait/ = ایت /ai, ee/ = اے /ii/ = ای

2.7. Read the following by first naming the constituent letters and then the combined syllable or syllables.

naan	نان	taap	تاپ	TaaT	ٹاٹ	paaT	پاٹ	taan	تان	baap	باپ
yaub	یوب	puut	پوت	toop	توپ	TuuT	ٹوٹ	noon	نون	buuT	بوٹ
baiT	بیٹ	piit	پیت	peeT	پیٹ	Tiip	ٹیپ	nain	نین	beet	بیت
Toopii	ٹوپی	piinaa	پینا	biitaa	بیتا	neewii	نیوی	biiwii	بیوی	biin	بین
aawaa	آوا	tiitee	تیتے	piiTaa	پیٹا	biitii	بیتی	piitee	پیتے	TaiTii	ٹیٹی
ainii	اینی	ain	این	uub	اوب	uun	اون	aan	آن	aab	آب
aanu	آنو	ooT	اوٹ	eeToo	ایٹو	aiT	ایٹ	iitee	ایتے	eet	ایت

2.8. Read the following, using all possible pronunciations.

پیٹ	تین	یون	ٹوپ	نوٹ	ناٹ
اون	آب	آبی	بیٹے	پیتے	بیتی
بیٹو	بوپ	بونے	بینو	پینا	ٹیپے
آن	این	اوٹ	ایٹو	پیٹے	تینے
ناٹوٹ	تاوان	آوان	بین	آتیں	اوتیں
بات	بیوی	بوٹ	پیتو	آبیٹ	تاپ
نیتی	اینی	بینی	اوتی	آوین	یوتان

2.9. Below are listed a few meaningful words. Each is given with its correct pronunciation, meaning and, in the case of a noun, with an indication of its grammatical gender—M for masculine; F for feminine. Each subsequent unit will introduce a few such words, which should be memorized together with their spellings and meanings.

بیٹا /beeTaa/ son (M)	بیٹی /beeTii/ daughter (F)	بیوی /biiwii/ wife (F)
پیٹ /peeT/ stomach (M)	باپ /baap/ father (M)	ٹوٹا /TuuTaa/ broken
پینا /piinaa/ to drink	ٹوپی /Toopii/ cap (F)	اون /uun/ wool (M)
اونی /uunii/ woolen	بوٹ /buuT/ boots (M)	نان /naan/ bread (F)

2.10. Transcribe the following into Urdu.

boon	peeTii	neewii	aanii	Taat	booTii
pooTii	noon	aibii	aabii	beeToo	piitee
nuut	neeTii	Taipii	TuuTaa	yuunaan	aabuun
aibiin	paap	tiitee	Toopii	piinee	eeT
biin	biinee	aabaatii	beeTee	TuuTee	tainii
tiinii	peeTuu	taawaan	biitaan	Taanuunii	uuteen

SCRIPT : 3

3.0 This unit introduces two sets of non-connectors, one connector, and a variant of /nuun/ which is used to indicate nasalized vowels.

	Letter	Name	Sound
A. /daal/ series	د	/daal/	d
	ڈ	/Daal/	D
B. /ree/ series	ر	/ree/	r
	ڑ	/Ree/	R
	ز	/zee/	z
	ژ	/zee/	z̲
C	ہ	/chooTii hee/	h
D	ں	/nuun-e-Gunna/	nasalization

3.1 /daal/ series. These letters are non-connectors, consequently they don't have initial and medial variants. They, however, have separate final and independent shapes. In Nasta'liq, their final basic shape is quite similar to the independent basic shape of the /ree/ series letters. Note that the letters of the /daal/ series, when they occur finally, receive the preceding connector at the bottom, and not at the top (as the /ree/ series letters do).

	Independent	Final
/daal/	د	ـد
/Daal/	ڈ	ـڈ

Examples :

/boodaa/	= بودا	/aad/	= آد	/daa/	= دا
/diidaar/	= دیدار	/diid/	= دید	/beed/	= بید
/diin/	= دین	/Duub/	= ڈوب	/beedaar/	= بیدار

3.2. /ree/ series: They too are non-connectors, and they too have separate independent and final shapes.

/zee/ is the letter most commonly used to represent the sound /z/. There are three other letters which too are pronounced as /z/ in Urdu, but their use is restricted to Arabic loans; these will be discussed later. Note that only /zee/ is used

to represent /z/ in English words in Urdu.

/z̠ee/ occurs in a very small number of words borrowed from Persian, it may however be used to represent the sound /z̠/ in loan words from other languages too.

/ree/ series letters have two final variants. One (Final 1) is used more commonly in ordinary written Urdu; the other (Final 2) is used interchangeably with the first mostly in printed Urdu. Students should learn to write the first, but be alert to the use of the second. Note again that a final /daal/ would receive the preceding connector at the bottom, while a final /ree/ would receive its preceding connector at the top.

Name	Independent	Final 1	Final 2
/ree/	ر	ـر	ـر
/Ree	ڑ	ـڑ	ـڑ
/zee/	ز	ـز	ـز
/z̠ee/	ژ	ـژ	ـژ

Examples:

/raaz/	= راز	/reet/	= ریت	/aarii/	= آری
/tiir/	= تیر	/teez/	= تیز	/teezii/	= تیزی
/taazii/	= تازی	/beeRii/	= بیڑی	/ziin/	= زین
/rooz/	= روز	/roozii/	= روزی	/eeRii/	= ایڑی

Compare the following words carefully to note the distinction between a final /daal/ and a final /ree/.

/beed/	= بید	/beer/	= بیر	/need/	= نید
/niiz/	= نیز	/eedii/	= ایدی	/eeRii/	= ایڑی

3.3. /chooTii hee/: In hand-written Nasta'liq, /chooTii hee/ has a number of variants in the four defined positions, as listed below:

Independent	Initial	Medial	Final
ہ	ہـ ہـ	ـہـ ـہـ	ـہ ـہ

The two initial variants occurs as follows:

ہ : before /alif/, final /chooTii yee/ and /baRii yee/, and letters of the /daal/ and /ree/ series;

ہ : elsewhere. The second variant must be used before /waaoo/, letters of the /jiim/ series, and /mim/. Before other consonantal letters, however, it is often replaced in ordinary writing by the first variant. But in professional calligraphy, the distinction is generally made.

Examples:

/hootii/	= ہوتی	/hiid/	= ہید	/hiir/	= ہیر
/haiT/	= ہیٹ	/hii/	= ہی	/hai/	= ہے
/haa/	= ہا				

The two medial variants in Nasta'liq differ only with regard to the presence or absence of a diacritical hook. Students are urged to learn to write with the hook, since that is the more common practice now. They should, however, learn to recognize the other variant, since it is quite frequently found in printed as well as manuscript texts. (In our script lessons and grammar exercises we shall consistently use the hooked variant, but we shall be using the other variant thereafter.)

In Nasta'liq, before the medial variant of /chooTii hee/, the letters of the /bee/ series will have a diagonal variant. Note the shape of /yee/ in the examples below.

/heehiit/ = ہیہیت　　/beehuud/ = بیہود　　/tiihaa/ = تیہا

The two final variants occur as follows:

ہ :in the root-imperative forms of such verbs as /bahnaa/ and /kahnaa/, where the root ends in /h/, and also in certain other words to indicate a final /h/ after a long front nowel. Examples:

/taujiih/ = توجیہ　　/bah/ = بہ　　/kah/ = کہ

: elsewhere.

3.4. Above we indicated /h/ as the phonetic equivalent of the /chooTii hee/: there are however some exceptions. The most common may be described as follows: except for some very common words listed below, most of the words

ending in a final /chooTii hee/ preceded by a consonantal letter—in other words with a penultimate short vowel—are pronounced as if written with a final /alif/—in other words, ending in a long vowel /aa/. Thus, the numeral 13, /teeraa/, differs from the possessive pronoun, /teeraa/, only in its written form: تیرہ /teeraa/ "13," تیرا /teeraa/ "thy, thine." (All the numbers from eleven to eighteen are written with a final /chooTii hee/, but pronounced as ending in /aa/). Another example, the words دانہ ("grain") and دانا ("wise") are pronounced alike; /daanaa/

Three most common words which do not follow this rule are: وہ /woo/ "he, she, that, they, those, etc.;" یہ /yee/ "this, these;" نہ /na/ "no, not." A fourth will be listed later with the letter /kaaf/.

3.5. The letter /nuun/ has a final and independent variant without the diacritical dot. It is called /nuun-e-Gunnaa/ and indicates a final nasalized long vowel Compare the following sets:

/haaN/ ہاں /paan/ پان.

/hootiiN/ ہوتیں /tiin/ تین

Initially and medially, however, /nuun/ is always written with the dot, and one has to judge from the context whether it represents nasalization or the consonant /n/.

/iiNT/ اینٹ ; /niind/ نیند ; /baaNdii/ باندی , /buund/ بوند

3.6. Read the following by first naming the constituent letters and then the combined syllable or syllables.

beedaarii	بیداری	beedaar	بیدار	deen	دین	Daab	ڈاب
Duubaa	ڈوبا	deer	دیر	deerii	دیری	tiihaa	تیہا
teez	تیز	teezii	تیزی	beeRii	بیڑی	ziin	زین
aadaab	آداب	diihaat	دیہات	aaRii	آڑی	aarii	آری
reet	ریت	waar	وار	niiz	نیز	puuraa	پورا
peeR	پیڑ	boohii	بوہی	eeRii	ایڑی	hooN	ہوں
baur	بور	woo	وہ	yee	یہ	yaaN	یاں

haaN	ہاں	haiN	ہیں	hootiiN	ہوتیں	hootii	ہوتی
beezaar	بیزار	reehuu	ریہو	ziinaa	زینہ	paidaa	پیدا

3.7 Read the following, using all possible pronunciations.

داب دانی بید ریت نیر تیز دوڑا دوڑے

پیدا داہی زینہ دانہ دور روز نیز ہاں

ہوں ہوتیں بیڑی پیڑ تیرا ہیں بارہ پیر

ڈاب ڈور روزانہ ہار ہانڈی باری ژاں زوروں

اینٹ ایڑی ہیٹ تیہا دیہا بہے زہی ہونٹ

واری پودا ہیر ریہو روندا باندی بوند بیدانہ

3.8 Some meaningful words for memorization:

وہ	/woo/	he, she, it, that	یہ	/yee/	this, these
نہ	/na/	no, not	ہاں	/haaN/	yes
روزانہ	/roozaanaa/	daily	اور	/aur/	and
دو	/doo/	two	تین	/tiin/	three
نو	/nau/	nine	ہیں	/haiN/	are
ہے	/hai/	is	تیرہ	/teeraa/	thirteen
بارہ	/baaraa/	twelve	پیڑ	/peeR/	tree (M)
دیوار	/diiwaar/	wall (F)			

3.9. Transcribe the following words into Urdu.

beed	diid	diidaar	Duub	teez	beeR
beeRii	niiz	eeRii	aur	oor	aah
raahii	reehuu	piihaa	tiin	hootiiN	hootii
haiN	haaN	diihaat	iiNT	niind	rauNdii
reet	beezaar	baazaar	naahiid	hiir	raudaa
zoorooN	taazee	puurii	naadaan	aawaaz	hoonaa

SCRIPT : 4

4.0. All the following consonantal letters are connectors.

	Letter	Name	Sound
A. /jiim series/	ج	/jiim/	j
	چ	/cee/	c
	خ	/xee/	x
B. /kaaf/ series	ک	/kaaf/	k
	گ	/gaaf/	g
C.	ل	/laam/	l
	م	/miim/	m

4.1. The above letters have the following positional variants:

	Independent	Initial	Medial	Final
/jiim series/	ج	جـ	ـجـ	ـج
/kaaf series/	ک	کـ ﻛ	ـکـ ـﻜ	ـک
/laam/	ل	لـ	ـلـ	ـل
/miim/	م	مـ	ـمـ	ـم

4.2. Before the letters of the /jiim/ series and /miim/, the letters of the /bee/ series, including /yee/, have a diagonal variant. Thus: بیج /biij/; بیچ /beec/; نیم /niim/ ; دیم /diim/ ; میخ /meex/.

4.3. The two different initial and medial variants of /kaaf/ and /gaaf/ have the following distribution:

ﻛ before /ālif/ and /laam/. Thus: کا = /kaa/; گل = /gul/.

کـ elsewhere. Thus: کے = /kee/; گی = /gii/; کیک = /keek/.

4.4. /laam/ is the tallest letter. Two things should be noted about it (1) Preceding letters join with its final shape neither at the top of the stem nor at the bottom, but in the middle. (2) In hand-written Urdu, the combination of /laam/ and /alif/ is written in various ways which should be explained by the teacher.

4.5. Read the following by first naming the constituent letters and then the combined syllable or syllables.

lail	لیل	meez	میز	biic	بیچ	nooc	نوچ
xair	خیر	caal	چال	jaan	جان	muulii	مولی
beecaa	بیچا	niicaa	نیچا	kooT	کوٹ	koo	کو
kaun	کون	kaam	کام	leeNgee	لینگے	leegaa	لیگا
deeNgee	دینگے	deegii	دیگی	deetaa	دیتا	leetiiN	لیتیں
kaaNTaa	کانٹا	kaaTiiN	کاٹیں	xaalii	خالی	ciil	چیل
giilaa	گیلا	kiiRii	کیڑی	meeraa	میرا	meelaa	میلہ
mailaa	میلا	biimaa	بیمہ	beecii	بیچی	uuNcaa	اونچا
miil	میل	luuNgaa	لونگا	gool	گول	meex	میخ
xaalaa	خالہ	laulaak	لولاک	caudaa	چودہ	jiitee	جیتے
aagee	آگے	maaliidaa	مالیدہ	peeciidaa	پیچیدہ	hooNgee	ہونگے

4.6. Read the following, using all the possible pronunciations:

کوچ　چاک　باگ　بیگ　تاگے　تانگے　مانگے

کاموں　نائی　میلی　میلے　میلہ　لیٹا　لینگے

چیلہ　اونچا　خالہ　خالو　خوراک　کیڑا　خاکہ

نام　داموں　بالیدہ　لولی　نیچی　جیتا　جیئے

چودہ　بولے　خیمہ　جیبی　مانجا　میرا　میخ

گیلی　لوکی　میلان　کانٹا　نیچے　ہونگا　لیتی

4.7. Some meaningful words for memorization:

چودہ	/caudaa/	14	چالاک	/caalaak/	clever
جوتا	/juutaa/	shoe (M)	کیلا	/keelaa/	banana (M)
گول	/gool/	round	کام	/kaam/	work (M)
کون	/kaun/	who?	اونچا	/uuNcaa/	high
نیچا	/niicaa/	low	میز	/meez/	table (F)
میرا	/meeraa/	my, mine	میں	/maiN/	I
کالا	/kaalaa/	black	خالی	/xaalii/	empty
گاڑی	/gaaRii/	car, train (F)	میں	/-meeN/	in X, into X

4.8. Transcribe the following into Urdu:

jooRaa	ciiR	laam	moonii	gaaRii	aadmii
biimaar	Daalnaa	teelii	geeruu	meeN	haiN
meelaa	huuNgaa	xair	niicee	beeciiN	keelee
leeNgee	bailooN	ciizeeN	xaamii	aameez	biimaar
paimaan	uuNcii	hooNT	meerii	lail	maiN
kaaNTaa	ciiz	guuNgee	duuNgii	hooNgee	jaaNcaa

SCRIPT : 5

5.0. All the following letters are connectors:

	Letter	Name	Sound
A. /siin/ series	س	/siin/	s
	ش	/s̲iin/	s̲
B.	ف	/fee/	f
	ق	/qaaf/	q
	غ	/Gain/	G
C.	ھ	/doo-cas̲mii hee/	Aspiration

5.1. Positional variants.

	Independent	Initial	Medial	Final
/siin/ series	س	سـ	ـسـ	ـس
/fee/	ف	فـ	ـفـ	ـف
/qaaf/	ق	قـ	ـقـ	ـق
/Gain/	غ	غـ	ـغـ	ـغ

5.2. /s̲iin/ differs from /siin/ only in the addition of three superscript dots to the basic shape. Note that the initial and medial variants have three hooks or /s̲oos̲aa/. In Nasta'liq, letters of the /bee/ series—and that includes /yee/—use the tall variant before /siin; s̲iin; fee; qaaf; Gain/. Thus: سا = /saa/; سونا = /soonaa/; کیسا = /kaisaa/; پیسا = /paisaa/; دیش = /dees̲/; ایسا = /aisaa/.

/siin/ and /s̲iin/ have another set of variants which are more commonly used when too many identical /s̲oos̲aa/ or hooks are likely to cause confusion or when some space needs to be filled for any aesthetic reason.

	Independent	Initial	Medial	final
/siin/	س	سـ	ـسـ	ـس
/s̲iin/	ش	شـ	ـشـ	ـش

Thus: سا = /saa/ کیسا = /kaisaa/ جیسا = /jaisaa/ کیش = /kees̲/

Note how preceding connectors join with these variants in a smooth and unbroken manner. Compare the two ways /aisaa/ might be written: ایسا ، ایسا

5.3 /fee/ and /qaaf/, initially and medially, differ only in the number of diacritical dots. In these positions, they connect with other letters in the same way as any /bee/ series letter. Examples: کیف = /kaif/; قم = /qum/; قیدی = /qaidii/. نیفا = /neefaa/; فوری = /faurii/.

5.4 /Gain/, as shown above, has the maximum of four positional variants. A medial /Gain/ may look similar to a medial /fee/, but note how the former is flattened at the top while the latter is rounded. Thus: تیغا = /teeGaa/; نیفا = /neefaa/. دیغی = /deeGii/, کیفی = /kaifii/. Also, in ordinary writing, the circle of /fee/ is not filled in like /Gain/.

Final /Gain/ may look similar to a final /xee/, but note how preceding connectors join differently in the two cases. Thus: میغ = /meeG/; میخ = /meex/. تیغ = /teeG/; چیخ = /ciix/

5.5 /doo-casmii hee/ is consistently distinguished from /chooTii hee/ in ordinary Nasta'liq, but not in Naskh where the two are identical in the initial position. /doo-casmii hee/ represents phonetic aspiration, i.e. the consonant preceeding it is pronounced aspirated. (Unlike the Devanagiri script of Hindi, Urdu does not have special letters for its aspirated consonants.) All letters preceding a /doo-casmii hee/ join with it in the middle, i.e. with its medial line, and not on the side. (Note carefully how the need to write a word in one continuous movement might force a change in the connecting line.) Below we give all the aspirated consonants of Urdu.

Initial	Medial	Final
بھان	دبھی	لابھ
پھان	دپھی	لاپھ
تھان	دتھی	لاتھ
ٹھان	دٹھی	لاٹھ

جھان	دجھی	لاجھ
چھان	دچھی	لاچھ
دھان	دیدھی	لادھ
ڈھان	دیڈھی	لاڈھ
	دیڑھی	لاڑھ
کھان	دیکھی	لاکھ
گھان	دیگھی	لاگھ
	اولھا	
	اومھا	
	اونھا	

Additionally, for some Urdu speakers, aspirated /l/, /m/ and /n/ are also possible in the middle of a word; consequently, some words may be found written either way with a /chooTii hee/ or with a /doo-casmii hee/. Thus: چولہا or چولھا =/cuulhaa/; تمہارا or تمھارا =/tumhaaraa/; انہیں or انھیں =/unheeN/.

5.6. Read the following by first naming the constituent letters and then the combined syllable or syllables.

kees	کیش	soor	شور	seer	شیر	siiRhii	سیڑھی
sair	سیر	baaG	باغ	Gaur	غور	xauf	خوف
qaul	قول	saifii	سیفی	siimaab	سیماب	teeG	تیغ
iiqaan	ایقان	aafaat	آفات	sauq	شوق	kooRhii	کوڑھی
siidhaa	سیدھا	aaNdhii	آندھی	cheed	چھید	piichee	پیچھے
goobhii	گوبھی	pheeNkaa	پھینکا	aafaaq	آفاق	dhootii	دھوتی
kooThii	کوٹھی	phiikii	پھیکی	meethii	میتھی	khaatiiN	کھاتیں
sauqiin	شوقین	Dhiilaa	ڈھیلا	boojh	بوجھ	riich	ریچھ

siikh	سیکھ	ooRhee	اوڑھے	baiThee	بیٹھے	deekhiiN	دیکھیں
cuulhaa	چولھا	teeGaa	تیغہ	zaaG	زاغ	bhees	بھیس

5.7. Some meaningful words for memorization.

چھوٹا	/chooTaa/ small	شادی	/s̲aadii/ marriage (F)
باغ	/baaG/ garden (M)	بیٹھنا	/baiThnaa/ to sit
دیکھنا	/deekhnaa/ to see	کھانا	/khaanaa/ to eat; meal (M)
کے ساتھ	/-kee saath/ with X	کے پیچھے	/-kee piichee/ behind X
پوچھنا	/puuchnaa/ to ask	ایسا	/aisaa/ of this kind; such
ویسا	/waisaa/ of that kind; such	کیسا	/kaisaa/ of what kind?
ٹھیک	/Thiik/ correct	باقی	/baaqii/ the remaining
تھوڑا	/thooRaa/ a little	میٹھا	/miiThaa/ sweet

5.8. Transcribe the following into Urdu.

baaRh	thooRaa	baiThee	ghooRooN	puuch	pooNch
Dhiilaa	tiikhaa	siidhaa	baiThiin	s̲iis̲ii	pees̲aab
s̲aabaas̲	siikhoo	piichee	kaisee	Gaur	beeGii
aaGaa	aadhii	pees̲ii	lees	baaGii	qaidii
baaqii	caaquu	s̲auqiin	piiTh	deekh	s̲eexii
bhaabhii	meethii	haathii	aaseeb	s̲iiriiN	paiGaam
s̲auq	siiGaa	siixeeN	beedhaa	deeG	meex

SCRIPT : 6

6.0 There are in Urdu three short vowels, /a, i. u/, of wide occurence, and two short vowels. /e. o/, which are phonetically distinct and occur in some very common words but which may be linguistically classified as positional variants of /i/ and /u/, respectively. In our transcription, however, all five are distinctly indicated

6.1. Initial /a/, /i/ and /u/ are usually indicated by /alif/ alone. Thus اب = /ab/; ان = /in, un/; اس = /is, us/; انار = /anaar/; ادھر = /idhar. udhar/; انداز = /andaaz/. انکار = /inkaar/.

Initial /e/ and /o/, in words borrowed from English, are mostly written with /alif-yee/ and /alif+waaoo/, respectively; while in words of Indic or Perso-Arabic origin they are again indicated by /alif/ alone. Thus: احرام = /ehraam/. یو-این-او = U.N.O.

6.2 Medial short vowels are not indicated at all; the consonants are written together and the intervening vowels are determined by the context. (Sometimes an exception may be made to this rule while transcribing some European name or word in Urdu, in which case a /yee/ or a /waaoo/ might be added.) Thus: تب = /tab/; تِل = /til/; تُم = /tum/; گِل = /gil/; کل = /kal/; برس = /baras/; سسک = /sisak/; دامن = /daaman/; کامل = /kaamil/; کابل = /kaabul/. Also, جینڈر = "gender".

6.3. In Urdu, short vowels do not occur finally except in a few words which are written with a final /chooTii hee/ (now lost in pronunciation). Thus: نہ = /na/; کہ = /ki/ or /ke/.

6.4. Urdu script, unlike Devanagiri, has no 'half-letters' to write consonant clusters. If the two consonants in the cluster are different both are written in the particular order and shape required by the word.

Initial clusters: پیار = /pyaar/; گیارہ = /gyaaraa/; کیا = /kyaa/; ڈیوڑھی = /DyooRhii/.

Medial clusters: جمنا = /jamnaa/; انداز = /andaaz/; دفتر = /daftar/; کجری = /kajrii/.

Final clusters: امن =/amn/; راست =/raast/; گیند =/geend/; برف =/barf/.

If the cluster consists of two identical consonants only one is written, with a three pronged superscript called /saddaa/ or /tasdiid/ placed above it to indicate that it should be pronounced doubled. This superscript is employed fairly regularly in all kinds of writing. It is also used when an unaspirated consonant is followed by its own aspirated variant to form a cluster. In such cases too the consonant is written only once, with a /saddaa/ above it, and is then followed by a /doo-casmii hee/. Examples

کتّا = /kuttaa/	رسّی = /rassii/	ایّام = /ayyaam/
ابّا = /abbaa/	گنّا = /gannaa/	ردّی = /raddii/
گڈّھا = /gaDDhaa/	ننّھی = /nannhii/	ادّھا = /addhaa/
اچّھا = /acchaa/	رکّھو = /rakkhoo/	گتّھی = /gutthii/

Some verbal forms (infinitives; participles) are pronounced as if they contain a cluster of identical consonants; these, however, are written not with a /saddaa/ but with two separate consonants. Thus: گننا =/ginnaa/ "to count" (cf. گنّا = /gannaa/ "sugarcane"); جیتتا = /jiittaa/ a participle form of /jiitnaa/ "to win" (cf. بتّی = /battii/ "wick")

6.5 Clusters of two vowels are indicated in Urdu by employing a superscript called /hamzaa/, which is written variously: ء or ٔ . In Arabic, /hamzaa/ indicated a glottal stop; in Urdu, it is used in Arabic loans as a part of the original spellings and, most importantly, to indicate the occurrence of two vowels without an intervening consonant in all kinds of words. (A third use is explained in Script 7.) /hamzaa/ always indicates the second vowel in the cluster. When used to indicate a vowel cluster, except in combination with /waaoo/, hamzaa/ always occurs above its 'seat' or /kursii/—a /soosaa/ identical to that required to write a /bee/ series letter in that particular context.

1. Long vowel followed by a short vowel: فائدہ = /faaedaa/; نائب = /naaeb/; کوئلہ = /kooelaa/; قائم = /qaaem/; جائیے = /jaaiyee/; آئیے = /aaiyee/; سوئیے = /sooiyee/

2. Short vowel followed by a long vowel: کئی = /kaii/, لئے = /liee/, نئے = /naee/

3. Long vowel followed by a long vowel: رائے = /raaee/; لائیں = /laaiiN/; جائیں = /jaaeeN/; بھائی = /bhaaii/.

With /waaoo/, /hamzaa/ requires a /soosaa/ only if preceded by a connector; if the preceding letter is a non-connector, /hamzaa/ is simply written over the independent shape of /waaoo/. Thus: گئو = /gauu/; رؤف = /rauuf/; مئو = /mauu/; جاؤں = /jaauuN/; ناؤ = /naaoo/.

Compare the spellings and possible pronunciations of the following words; note how each syllable is indicated:

او	=/aw; iw; uw; uu; oo; au/	نیا	=/nayaa/
آو	=/aaw/	نئی	=/naii/
آؤ	=/aaoo; aauu/	نئے	=/naee/
گو	=/guu; goo; gau/	لائے	=/laaee/
گئو	=/gauu; gaoo/	لایئے	=/laaiyee/
لائیں	=/laaeeN	لے	=/lee; lai/
لئے	=/liee/	لیے	=/liyee/

Some words in Urdu may be pronounced either with a vowel cluster or with an inter-vocalic /y/. For example the postposition لئے may be pronounced /liee/ or /liyee/. There is also a perfect participle form of the verb لینا which may be pronounced identically. Most people write these words the way they pronounce them, often not making any distinction between the two in writing. In careful writing, however, it is common to write such verbal forms with a /yee/ and their non-verbal homophones with a /hamzaa/. Thus the postposition would be written لئے, while the participle would be لیے.

6.6. Read the following by first naming the constituent letters and then the combined syllable or syllables.

phir	پھر	paRhnaa	پڑھنا	takliif	تکلیف	tab	تب
gayaa	گیا	gaii	گئی	gaiiN	گئیں	uThnaa	اٹھنا
acchaa	اچھا	kuch	کچھ	kaii	کئی	kiyee	کیے
zyaadaa	زیادہ	apnaa	اپنا	waqt	وقت	baccaa	بچہ
gaaooN	گاؤں	bahot	بہت	nahiiN	نہیں	hamaaraa	ہمارا

jism	جسم	jangal	جنگل	dhajjii	دھجّی	itnaa	اتنا
wajah	وجہ	kabhii	کبھی	pahlaa	پہلا	leekin	لیکن
qism	قسم	qasam	قسم	deekhnaa	دیکھنا	aaNkh	آنکھ
mard	مرد	kyaa	کیا	kiyəa	کیا	mas̲huur	مشہور
Gariib	غریب	sust	سست	soolaa	سولہ	gannaa	گنّا
dhartii	دھرتی	bastii	بستی	dhabbaa	دھبّا	mus̲kil	مشکل

6.7. Below are given four verbal paradigms (incomplete); these should be carefully studied and practiced in writing.

1. ہونا: /hoonaa/, "to be or become."

ہوتا /hootaa/ ہوتے /hootee/ ہوتی /hootii/ ہوتیں /hootiiN/

ہوا /huwaa/ ہوئے /huee/ ہوئی /huii/ ہوئیں /huuiiN/

ہوں /huuN/ · ہوؤں /hoouuN/ ہوں /hooN/ ہوئیں /hooeeN/ ہو /hoo/

ہوئیے /hooiyee/ ہونگا /huuNgaa/ ہونگی /huuNgii/ ہوگا /hoogaa/ ہوگی /hoogii/

ہوں گے /hooNgee/ or ہونگے /hooNge/

2. جانا : /jaanaa/, "to go."

جاتا /jaataa/ جاتے /jaatee/ جاتی /jaatii/ جاتیں /jaatiiN/

گیا /gayaa/ گیے /gayee/ or گئے /gaee/ گئی /gaii/ گئیں /gaiiN/

جاؤں /jaauuN/ جائیں jaaeeN/ جاؤ /jaaoo/ جائے /jaaee/ جائیے /jaaiyee/

جاؤں گا /jaauuNgaa/ or جاؤنگا /jaauuNgaa/

3. دینا : /deenaa/, "to give."

دیتا /deetaa/ دیتے /deetee/ دیتی /deetii/ دیتیں /deetiiN/

دیا /diyaa/ دیے /diyee/ or دئے /diee/ دی /dii/ دیں /diiN/

دوں /duuN/ دیں /deeN/ دو /doo/ دے /dee/ دیجیے /diijiyee/

دیں گے /deeNgee/ or دینگے /deeNgee/

4 کہنا : /kahnaa/, "to say."

کہتا /kahtaa/ کہتے /kahtee/ کہتی /kahtii/ کہتیں /kahtiiN/

کہا /kahaa/ کہے /kahee/ کہی /kahii/ کہیں /kahiiN/

کہوں /kahuuN/ کہیں /kaheeN/ کہو /kahoo/ کہے /kahee/ کہیے /kahiyee/

6.8. Some meaningful words for memorization:

وقت /waqt/ time (M)	والد /waalid/ father (M)	والدہ /waalidaa/ mother (F)
مشہور /mashuur/ famous	دن /din/ day (M)	یہاں /yahaaN/ here
وہاں /wahaaN/ there	اچھا /acchaa/ good	بہت /bahot/ much; very
لیکن /leekin/ but	پہلا /pahlaa/ the first	شاید /saaed/ perhaps
کیوں /kyooN/ why?	نیا /nayaa/ new	کیا /kyaa/ what?

6.9. Transcribe the following into Urdu:

kaTnaa	kaaTnaa	kaaTtaa	kaaTiyee	kaaTtiiN	kaTiyee
gayaa	kyaa	kapRooN	rahiiN	deekhtii	leekin
haNsii	dusman	tyoorii	jang	laRkii	laRkiyaaN
mulk	jagah	mashuur	nahiiN	kaii	tumhaaraa
waqt	sist	qismat	jism	jald	zyaadaa
xauf	acchii	acchee	rassii	rassiyaaN	kooii
gaiiN	uuNT	jawaan	raddii	laaiyee	dikhaaiyee
caahiyee	diijiyee	jaauuNgaa	aaeeNgii	durust	laaiiN

SCRIPT: 7

7.0 Below we give the remaining letters of the Urdu alphabet. These are used in Arabic loan words in Urdu. In Arabic, they represented individually distinct consonants, but in Urdu the original pronunciations have either been modified or lost, with the result that the Urdu script contains four sets of letters which sound alike.

Letter	Name	Sound
ث	/see/	s
ح	/baRii hee/	h
ذ	/zaal	z
ص	/swaad/	s
ض	/zwaad/	z
ط	/tooee/	t
ظ	/zooee/	z
ع	/ain/	see below

1.	ت	and	ط	= /t/
2.	ث، س	and	ص	= /s/
3.	ح	and	ه	= /h/
4.	ذ، ز، ض	and	ظ	= /z/

7.1. /see/ is a connector and belongs to the /bee/ series; it has the same positional variants as the other letters of that set. Thus: ثانی = /saani/; کثرت = /kasrat/; اکثر = /aksar/; ثیث = /siis/.

7.2. /baRii hee/ is a connector; it belongs to the /jiim/ series and has the same positional variants as the other letters of that set. Thus: حال = /haal/; حج = /haj/; بحث = /bahas/; قبیح = /qabiih/.

7.3. /zaal is a non-connector; it belongs to the /daal/ series and has the same positional variants as the other letters of that set. Thus: ذات = /zaat/; مذاق = /mazaaq/; کاغذ = /kaaGaz/; لذت = /lazzat/.

7.4. /swaad/ and /zwaad/ are connectors. Their final and independent variants are identical. The initial and medial variants are صا and ضا , respectively. Note the /soosaa/ after the head of the letter; it should be written in all medial and initial occurrences of these letters. (Some people leave this /soosaa/ out before /ree/; the student, however, should not.) Thus: صاف = /saaf/; معروف = /masruuf/; ضرور = /zaruur/; محض = /mahez/.

7.5. /tooee/ and /zooee/ are connectors; they have no other positional variants. Thus: طاقت = /taaqat/; خط = /xat/; ظرف = /zarf/; منظور = /manzuur/.

7.6. /ain/ is a connector; it has the same positional variants as /Gain/. Thus: عورت = /aurat/; معنی = /maanii/; جمع = /jamaa/; شروع = /suruu/.

/ain/ is a laryngeal stop in Arabic. In Urdu, the original pronuciation has been entirely lost. No Urdu speaker pronounces it as a laryngeal consonant except perhaps a staunch Arabicist; however, in some educated speech, /ain/ may be heard as a glottal stop in certain words. More commonly, /ain/ is pronounced differently in different words. The following 'rules' are no more than vague guidelines.

(1) At the beginning of a word, /ain/ is similar to /alif/ in that it indicates an initial vowel—a short vowel if by itself and a long vowel if followed by either /alif/, /yee/ or /waaoo/. Thus: عبد = /abd/; عسرت = /usrat/; عصمت = /ismat/; عام = /aam/; عورت = /aurat/; عید = /iid/.

(2) Medially, /ain/ may act, like /hamzaa/, as a marker between two vowels. Such words are commonly pronounced with either a vowel cluster or a diphthong, but in literate speech they may be pronounced with a slight inter-vocalic glottal closure. Thus: باعث =/baa'is/ or /baaes/; شعور = /sa'uur/ or /sauur/; بعید = /ba'iid/ or /baiid/.

In most cases, however, it would be best to learn such words together with their special spellings and pronunciations.

7.7. Read the following by first naming the constituent letters and then the whole word.

tarah طرح taraf طرف ehkaam احکام hukm حکم

saaheb	صاحب	sirf	صرف	haalat	حالت	mazhab	مذہب
hissaa	حصّہ	faaedaa	فائدہ	qaaedaa	قاعدہ	sarwat	ثروت
kaaGaz	کاغذ	baad	بعد	seer	شعر	suruu	شروع
zaat	ذات	maaluum	معلوم	hairat	حیرت	aksar	اکثر
zaruurii	ضروری	suurat	صورت	subuut	ثبوت	Gussaa	غصّہ
matlab	مطلب	manzuur	منظور	izzat	عزّت	asar	اثر
tariiqaa	طریقہ	muhabbat	محبّت	intizaar	انتظار	raazii	راضی
aql	عقل	fasl	فصل	xaas	خاص	taaqat	طاقت
zaraa	ذرا	rahm	رحم	yaanii	یعنی	taswiir	تصویر

7.8. Some meaningful words for memorization:

تصویر /taswiir/ picture (F)	عام /aam/ common
معمولی /maamuulii/ ordinary	اکثر /aksar/ often
عمارت /imaarat/ building (F)	ضروری /zaruurii/ necessary
طرف /taraf/ side (F)	کاغذ /kaaGaz/ paper (M)
حالت /haalat/ condition (F)	عورت /aurat/ woman (F)
صاف /saaf/ clean	صرف /sirf/ only
خاص /xaas/ special	خط /xat/ letter (M)
طرح /tarah/ manner (F)	حصّہ /hissaa/ share (M)

SCRIPT: 8

8.0. In the foregoing pages we presented all the letters of the Urdu alphabet organized in a manner to facilitate learning the script. Below we give the same letters in the proper alphabetical order. This order, together with the names of the letters, must be memorized in order to use dictionaries.

Letter	Name	Sound	
ا	alif	aa; etc	
ب	bee	b	
پ	pee	p	
ت	tee	t	
ٹ	Tee	T	
ث	see	s	
ج	jiim	j	
چ	cee	c	
ح	baRii hee	h	Another name: /haa-e-huttii/.
خ	xee	x	
د	daal	d	
ڈ	Daal	D	
ذ	zaal	z	
ر	ree	r	
ڑ	Ree	R	
ز	zee	z	
ژ	z̲ee	z̲	
س	siin	s	
ش	s̲iin	s̲	
ص	swaad	s	

ض	zwaad	z	
ط	tooee	t	
ظ	zooee	z	
ع	ain	', etc.	
غ	Gain	G	
ف	fee	f	
ق	qaaf	q	
ک	kaaf	k	
گ	gaaf	g	
ل	laam	l	
م	miim	m	
ن	nuun	n	
و	waaoo	w, etc	
ہ	chooTii hee	h	Another name: /haa-e-hawwaz/
ھ	doo-cas̱mii hee	Aspiration of any preceding consonant.	
ء	hamzaa		
ی	chooTii yee	y, etc	Another name: /yaa-e-maaruuf/.
ے	baRii yee	y, etc	Another name: /yaa-e-majhuul/

8.1. The above alphabetical order is followed in all Urdu dictionaries, though sometimes with minor variations.

(1) A distinction is made in some dictionaries between /alif-e-mamduudah/, i.e. /alif + mad/, and /alif-e-maqsuurah/, the simple /alif/. This entails putting all the words with /alif +mad/ ahead of the words beginning with a simple /alif/. We have not made this distinction in our glossaries.

(2) Most lexicographers do not recognize /chooTii hee/ and /doo-cas̱mii hee/ as separate letters; they, however, do give precedence in order to /chooTii hee/. Thus دہن /dahan/ would come before دھن /dhun/ in any dictionary. We

follow the same order in our glossaries, while treating them as two separate letters in our script lessons.

(3) A few lexicographers consider /hamzaa/ to be a separate letter and place it ahead of /yee/ -- for them, for example, کئی /kaii/ would come before کی /kii/. The rest classify it as simply another variant of /yee/-- they would place the two words in reverse order. We follow the latter practice in our glossaries, even though we have treated /hamzaa/ as a separate letter in the script lessons. (For additional information, see the Introduction to the main glossary.)

8.2. In dictionaries and other publications where the pronunciation of a word has to be clearly indicated, it is cutomary in Urdu to use some diacritics. Two of these, /mad/ and /tasdiid/, have already been mentioned, since they must be used in every kind of written Urdu. The remaining four are discussed now, and the student would do well to learn their names, shapes and functions.

8.2.1. The first three are: /zabar/, a superscript ; ِ /zeer/, a subscript; and ُ /pees/, a superscript. These, by themselves and in combination with /yee/ and /waaoo/, are used to indicate the various vowels unambiguously. Below we list all the Urdu vowels and the ways they are indicated.

/a/: /zabar/ over the consonantal letter or /alif/. Thus: اَب = /ab/; تَب = /tab/; کَل = /kal/.

/aa/: /alif/, and /alif/ plus /mad/. Thus: تاب = /taab/; آب = /aab/.

/ai: /zabar/ over the consonantal letter or /alif/, followed by /yee/. Thus: اَیسا = /aisaa/; لَے = /lai/; بَیل = /bail/.

/au/: /zabar/ over the consonantal letter or /alif/, followed by /waaoo/. thus: نَو = /nau/; پَودا = /paudaa/; اَور = /aur/.

/i/: /zeer/ under the consonantal letter or /alif/. Thus: اِن = /n/ ; نِب = /nib/; تِل = /til/.

/ii/: /zeer/under the consonantal letter or /alif/, followed by /yee/. Thus: اِیکھ = /iikh/, جِیت = /jiit/; نِیم = /niim/.

/u/: /pees/ over the consonantal letter or /alif/. thus: اُن = /un/; کُل = /kul/.

/uu/: /pees/ over the consonantal letter or /alif/, followed by /waaoo/. Thus: بُو = /buu/; لُوٹ = /luuT/.

/ee/: /baRii yee/. No diacritic. thus: لے = /lee/; ریت = /reet/.

/oo/: /waaoo/. No diacritic. Thus: ہو = /hoo/; روگ = /roog/.

These diacritics are commonly used in newspapers and scholarly books to clearly identify foreign names and unusual words. They are always used when a verse from the Qur'an is quoted.

8.2.2. The fourth diacritic that should be learned is a superscript called /jazm/: It is placed over a letter to indicate that the letter is not followed by any vowel and is occurring either as syllable final or in a consonant cluster. Thus: ملْنا = /milnaa/; رَسْم = /rasm/; اُلٹْنا = /ulaTnaa/; بَرْف = /barf/.

8.3. Words borrowed into Urdu from languages other than Arabic and Persian are written the way they are pronounced in Urdu. With reference to English words, this practice causes less difficulty when the pronunciation in Urdu is significantly different from the original. Students learn them as Urdu words and can even look them up in dictionaries. Thus: اسپتال = /aspataal/ "hospital"; لالٹین = /laalTeen/ "lantern".

But in the case of a word not totally naturalized or a personal name, the student will have to recognize the word for what it is without the help of any dictionary. This may be quite difficult in some cases. The following rules are offered merely as useful guidelines.

(1) No attempt is made to transliterate the exact English spelling of the word, though frequently that may appear to be the case. The Urdu writer tries to transcribe what he considers to be the pronunciation in English. Thus: چرچ = /carc/ "church"; شکاگو = /sikaagoo/ "Chicago".

(2) English 't' and 'd' are transcribed as retroflex consonants ٹ and ڈ, respectively. Thus: ڈاکٹر = /DaakTar/ "Doctor."

(3) The sound of English 'th' in such words as 'think' and 'birth' is indicated by the combination of /tee/ and /doo-casmii hee/. Thus: برتھ کنٹرول = /barth-kanTrool/ "birth-control".

(4) The sound of English 'th' in such words as 'there' and 'mother' is indicated by using the letter /daal/. Thus: مدر ٹریسا = /madar Tareesaa/ "Mother Teresa.'

(5) Only /zee/ is used to transcribe the English 'z'.

(6) The slight aspiration heard after 'p, d, t,' and 'ch' in many English words is not indicated in Urdu.

(7) Most consonant clusters in English words are transcribed simply by writing the appropriate Urdu letters, but in the case of words beginning with a consonant cluster of which the first member is 's'—'school,' 'station,' etc. —Urdu writers often add an /alif/ at the beginning to indicate the short vowel /i/ which they add in their pronunciation of the word. Thus: اسٹیشن = /isTeesan/ "station".

(8) English vowels are only approximated in Urdu. the above mentioned diacritics are used only when absolutely necessary. The attempts to express the qualitative distinctions of English vowels in terms of the quantitative ditinctions of Urdu can often lead to arbitrary decision—and confusion.

The following examples, in the light of the above, should be regarded as the more likely Urdu versions of the English words.

آئزن ہاور = /aaizanhaawar/ "Eisenhower"	جیٹ = /jeT/ "jet"
تھرڈ = /tharD/ "third"	فادر = /faadar/ "father"
اسکول = /iskuul/ "school"	اسکاٹ لینڈ = /iskaaTlainD/ "Scotland"
اوریئنٹ = /ooriyanT/ "Orient"	نیوزی لینڈ = /niyuuziilainD/ "New Zealand
آسکر = /aaskar/ "Oscar"	آئی۔بی۔ایم۔ = /aaii bii eem/ "IBM"

8.4. Following are some of the more commonly used punctuation marks in Urdu.

ع : Introduces a مصرع /misraa/ or hemistisch.

ے : Introduces a شعر /seer/ or couplet.

۔ : Period.

، : Comma

؟ : Question mark.

ؔ : A diacritic placed above the تخلص /taxallus/, or the adopted name of a poet.

ل : Footnote 1.

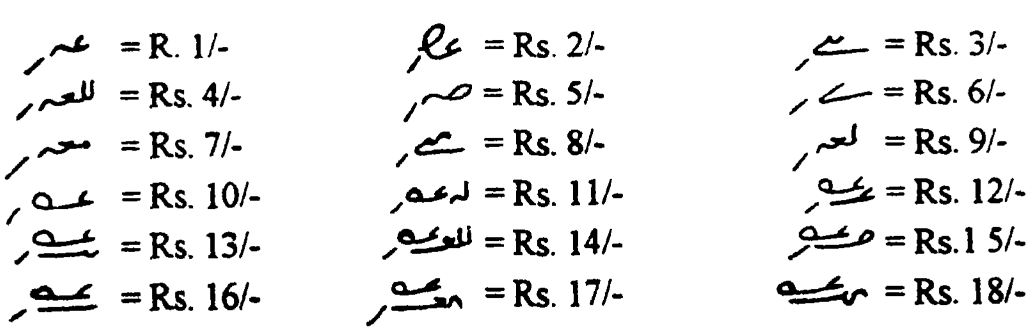
8.5. Numbers: (See Section 36 in the Grammar for details.)

'Arabic'Numerals	Urdu Numerals	Urdu Spelling &	pronunciation
1	۱	ایک	/eek/
2	۲	دو	/doo/
3	۳	تین	/tiin/
4	۴	چار	/caar/
5	۵	پانچ	/paaNc/
6	۶	چھ	/chee/
7	۷	سات	/saat/
8	۸	آٹھ	/aaTh/
9	۹	نو	/nau/
10	۱۰	دس	/das/
11	۱۱	گیارہ	/gyaaraa/
12	۱۲	بارہ	/baaraa/
0	۰	صفر	/sifar/

8.6. Sums: Both India and Pakistan now have a decimal coinage system, a rupee being divided into one hundred paisas. In Urdu, the decimal point is wirtten as: ؍ .Examples:

۱ ؍ ۰ = Re. 1.00 ؍۵۰ = 50 p. ؍۰۵ = 5 p. ۱؍۱۴ = Rs. 1.14

8.7. Before the currency was refomed in the two countries, a rupee was divided into sixteen annas or sixty-four pice (paisa). There was then also a different system, besides the numerals, for writing sums.



= Rs. 19/-	= Rs. 20/-	= Rs. 30/-
= Rs. 40/-	= Rs. 50/-	= Rs. 60/-
= Rs. 70/-	= Rs. 80/-	= Rs. 90/-
= Rs. 100/-	= 1/4 anna or 1 pice	
= 1/2 anna or 2 pice	= 3/4 anna or 3 pice	= 1 anna
= 1 1/4 annas	= 1 1/2 annas	= 2 annas
= Rs. 3 and 2 annas &3 pice		

8.8. Dates: Writing right to left, first comes the date, then the month, and finally the year written in numbers over the sign سنہ called /san/, which is derived from an Arabic word for 'year'. Different abbreviations are used for different calendars.

۱۵/اگست : August 15

۱۹۴۷ : 1947

۱۹۴۷ء : 1947 A.D.

۱۹۴۷ ق م : 1947 B.C

۱۹۴۷ھ : 1947 A.H.

۱۹۴۷ شک : 1947 Saka

۱۵/اگست ۱۹۴۷ء : August 15, 1947 A.D.

۱۵/رجب ۱۴۵۲ھ : Rajab 15, 1452 A.H.

The following are the commonly used names for the days of the week. These should be memorized together with the numbers given above.

Monday =	پیر	/piir/;	دوشنبہ	/doo-sambaa/
Tuesday =	منگل	/mangal/;	سہ شنبہ	/sah-sambaa/
Wednesday =	بدھ	/budh/;	چہار شنبہ	/cahaar-sambaa/
Thursday =	جمعرات	/jumeeraat/;	پنج شنبہ	/panj-sambaa/
Friday =	جمعہ	/jumaa/	جمعہ	/jumaa/
Saturday =	سنیچر	/saniicar/;	شنبہ	/sambaa/
Sunday =	اتوار	/itwaar/;	یک شنبہ	/yak-sambaa/

8.9. The Arabic difinite article ال, /[a] l-/, is used in any number of Arabic loan words, particularly in Islamic names. (See Section in the Grammar for details.) The /laam/ of the article is pronounced if the word after the article begins with any of the following letters:

ا ب ج ح خ ع غ ف ق ک م و ی

In grammars these letters are referred to as the /qamri/ or 'Moon' letters.

If, however, the word begins with any of the following letters, the /laam/ is not pronounced; instead, the preceding vowel connects with the first consonant of the word after the article, and that consonant is then pronounced doubled.

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

These letters are called the /s̲amsii/ or 'Sun' letters.

Examples: حفظ الکبیر = /hifzul-kabiir/; شق القمر = /s̲aqqul-qamar/; عبدالرحیم = /abdur-rahiim/; ضیاالشمس = /ziyaaus̲-s̲ams/.

8.10. The Arabic diacritical feature called /tanwiin/ is found in Urdu only in a number of commonly used adverbs. It is written as two /zabar/ over an /alif/, and it is pronounced as /-an/. (See Section in the Grammar for details). Examples: فوراً = /fauran/ "instantly"; نسبتاً = /nisbatan / "relatively."

8.11. /izaafat/: This morphological feature borrowed from Persian and used extensively in Urdu is discussed in detail in Section 229 of the Grammar. Here we shall describe only the orthographic features related to it. If the first member of an /izaafat/ compound ends in consonant, the /zeer/ of /izaafat/ is added by placing it directly under the letter representing that consonant. If, however, the first member ends in a vowel, a /hamzaa/ is also placed above or beside the letter indicating the vowel. Often in the latter instance, if that final letter is either an /alif/ or a /waaoo/, a /baRii yee/ is further added in its independent form between the two members of the compound.

جہاں	+	جان	=	جانِ جہاں	=	/jaan-e-jahaaN/
لطف	+	نگہ	=	نگہِ لطف	=	/nigah-e-lutf/
عشق	+	بیماری	=	بیماریٔ عشق	=	/biimaarii-e-is̲q/
بیگانہ	+	سبزہ	=	سبزۂ بیگانہ	=	/sabza-e-beegaanaa
چشم	+	جادو	=	جادوئے چشم	=	/jaaduu-e-cas̲m/
ساز	+	صدا	=	صدائے ساز	=	/sadaa-e-saaz/

8.12. The chart below shows the different positional variants of some significantly different letters. (The chart was prepared by a professional calligrapher. Note how professional calligraphy may differ in minor ways from ordinary writing and from the computer generated script used in this book.)

Environment

ک-چ	پ-ل	- ے	- ی	- و	- ر	- د	- ج	- ب	ا -	Letter
کپچ	پپل	پے	پی	پو	پر	پد	پج	پب	پا	پ
کجچ	پجل	جے	جی	جو	جر	جد	جج	جب	جا	ج
کدچ	پدل	دے	دی	دو	در	دد	دج	دب	دا	د
کرچ	پرل	رے	ری	رو	رر	رد	رج	رب	را	ر
کسچ	پسل	سے	سی	سو	سر	سد	سج	سب	سا	س
کصچ	پصل	صے	صی	صو	صر	صد	صج	صب	صا	ص
کعچ	پعل	عے	عی	عو	عر	عد	عج	عب	عا	ع
کفچ	پفل	فے	فی	فو	فر	فد	فج	فب	فا	ف
ککچ	پکل	کے	کی	کو	کر	کد	کج	کب	کا	ک
کلچ	پلل	لے	لی	لو	لر	لد	لج	لب	لا	ل
کمچ	پمل	مے	می	مو	مر	مد	مج	مب	ما	م
کہچ	پہل	ہے	ہی	ہو	ہر	ہد	ہج	ہب	ہا	ہ

8.13. The preceding pages described the Nasta'liq style of Urdu, which is used for ordinary writing and for almost all Urdu publications today. There is also a Naskh style, however, which was earlier used for printing Urdu texts with movable fonts as opposed to litho printing. The latter always used Nasta'liq for Urdu, and Naskh for Arabic alone.

Urdu typewriters use a variety of Naskh. Their script also has certain features which deserve mention, though none is a major departure from the norm of Nasta'liq. As may be understood, the restriction on the possible number of keys has required that the positional variants of all letters should be kept to a minimum.

Most of the connectors, including the /bee/ series and /kaaf/ and /gaaf/, have only two variants: one for initial and medial, the other for final and independent. The non-connectors have no variants. So, for example, in the final position, /daal/ and /ree/ will differ only in where they receive a preceding connector letter.

/chooTii hee/ has no special initial variant; instead, /doo-casmii hee/ is used for that purpose. In other words, /dhaa/ and /dahaa/ will be written identically.

Below is a chart of all Urdu letters as produced by a typewriter, together with their allowed variants. The last symbol in the chart is not a separate letter but a stylized combination of /laam/ and /alif/: /laa/.

Following the chart, we give some individual words and sentences in the two different styles: Naskh (the column on the right) and Nasta'liq (the column on the left).

ٹ ٹـ	ت تـ	پ پـ	ب بـ	ا
خ خـ	ح حـ	چ چـ	ج جـ	ث ثـ
ڑ	ر	ذ	ڈ	د
ص صـ	ش شـ	س سـ	ژ	ز
غ غـ ـغـ ـغ	ع عـ ـعـ ـع	ظ	ط	ض ضـ
ل لـ	گ گـ	ک کـ	ق قـ	ف فـ
ھـ	ہ ـہـ	و	ن نـ	م مـ
لا	ں	ے	ی یـ ی	ئ

آپ اپنا لابھ لچک	آپ اپنا لابھ لچک
بچنا تیز گڈّا ہرا	بچنا تیز گڈّا ہرا
شبنم صورت جلیبی سچ	شبنم صورت جلیبی سچ
کہنا بھاری ڈھلی دھن	کہنا بھاری ڈھلی دھن
نہر کہیے جائیے نئی	نہر کہیے جائیے نئی
کل کالا بگلا پلکیں	کل کالا بگلا پلکیں
وجہ یہ کہہ وہ	وجہ یہ کہہ وہ
بدلی برقع ہنسا جلسہ	بدلی برقع ہنسا جلسہ
آپ کو ان سے ملنا چاہیے۔	آپ کو ان سے ملنا چاہیے۔
مجھے کچھ کتابوں کی ضرورت تھی۔	مجھے کچھ کتابوں کی ضرورت تھی۔
آپ نے کیا کہا۔ کچھ بھی تو نہیں۔	آپ نے کیا کہا۔ کچھ بھی تو نہیں۔
وہ لاہور سے کب آئیں گے۔	وہ لاہور سے کب آئیں گے۔
کیونکہ بارش ہونے والی ہے اس لئے۔	کیونکہ بارش ہونے والی ہے اس لئے۔

GRAMMAR EXERCISES

&

GLOSSARY

GRAMMAR

1.

woo laRkaa hai	He is a boy.
maiN laRkii huuN	I am a girl.
aap aurat haiN	You are a woman.

The above exemplify the most common of subject-plus-predicate type sentences in Urdu They are equivalent to the English "equational" sentences, i.e. the type: "A is B." The above sentences may be understood as consisting of two parts.

Subject	Predicate
woo	laRkaa hai
maiN	laRkii huuN

The predicate itself, in the above, consists of a predicative complement, /laRkaa, laRkii/, and a verbal form—in the above instances, the present tense auxiliary forms of the verb /hoonaa/.

2. In equational sentences, Urdu, unlike English, does not require "dummy" subjects—in English, "there" and "it"—in order to complete a sentence. The following, for example, are perfectly complete Urdu sentences.

kitaabeeN haiN?	Are there books?
eek saRak thii	There was a road.
yahaaN kuch nahiiN	There is nothing here.
muṣkil hai	It is difficult.

3. /hoonaa/: "to be; to become." Besides its regular verbal paradigm (see 100), /hoonaa/ has two additional sets of forms which we refer to as its auxiliary forms or equational paradigms.

4. The two sets are: (1) past tense auxiliaries, and (2) present tense auxiliaries. The past tense auxiliaries describe an achieved state considered to have existed before the speech act and now no longer existent. The present tense auxiliaries describe an achieved state which may have begun in the past but which did not come to an end before the speech act and, instead, continues to be true even now. This distinction of terminated versus coexistent is not carried into the future, which is generally understood in Urdu grammar as involving presumption and probability. Since they would also imply some reference to a non-achieved state, the regular future or subjunctive forms of /hoonaa/, with their primary sense of a "process" of some kind, are used in equational sentences too. (See 100.)

5. Present Tense Auxiliaries (listed with relevant pronouns):

huuN	first person, singular; with /maiN/
hoo	second person informal; with /tum/
hai	non-first person, singular; with /tuu/ and /woo/

haiN	plural; with /ham/, /aap/, and /woo/

6. Past Tense Auxiliaries:

thaa	masculine, singular
thee	masculine, plural
thii	feminine, singular
thiiN	feminine, plural

7. The present tense auxiliaries agree with their subjects in person and number, while the past tense auxiliaries agree in gender and number. With reference to the former, note that only the first person singular and the second person informal forms are unambiguous. Their endings, /-uuN/ and /-oo/, will be found in other verbal forms too, with similar unambiguous references.

8. Grammatical number in Urdu consists of a binary distinction: singular versus plural. With reference to nouns, number is simply a matter of the actual count: "one" versus "more than one." With reference to pronouns and verbs, however, the category of number works simultaneous with the category of person. As a result, other distinctions also become operative which are directly linked to individual pronominal forms. (See 22-27.). We may, however, mention here that while the singular auxiliaries—and verbal forms—will always have a non-plural subject, the plural auxiliaries and verbal forms can have both plural and non-plural subjects, with the added qualification that the non-plural subject would be someone toward whom the speaker wishes to show respect. This latter use may be referred to as the "honorific plural."

woo acchaa hai	He is good. ("He" being someone with whom the speaker can be informal and/or does not need to show special politeness.)
woo acchee haiN	He is good. ("He" being someone toward whom the speaker wants to show some respect.)

Arguably, as an isolated sentence, /woo acchee haiN/ can have three meanings: "He is well" (polite); "They are well" (informal); and "They are well" (polite). Giving it some context would immediately remove the ambiguity:

9. Urdu nouns display two categories of gender, two categories of number, and three cases. These distinctions form the basis on which different nominal paradigms are formed in Urdu. (Other distinctions—such as 'abstract' vs. 'non-abstract', or 'mass' nouns vs. 'countable' nouns—are relevant to syntactical agreement with verbs and are mentioned later, but they do not dictate how a noun is inflected.)

All Urdu nouns are grammatically either masculine or feminine. Things which have a natural gender are assigned that same gender. The grammatical gender of other things, however, has to be learnt. In some cases, the feminine gender may imply diminutiveness in size. There are

also some words which could be either masculine or feminine, depending on where the speaker is from. It used to be that several nouns which were masculine in Eastern U.P., Avadh and Bihar were considered feminine in Delhi and the area influenced by its speech. Nowadays, however, with the migration of people from India to Pakistan and vice-versa, and with the available means of mass education and communication, such areal distinctions are hard to pin down. Similar disagreements may be found in the case of loan words from both European and non-European languages. This does not mean that there are no formal markers of gender in Urdu. There are a few, and some will be discussed below. (Also see 232, 236.)

10. The two categories of number are: singular and plural. Though they are used with adjectives and verbs too, it is only with nouns that they exclusively refer to the actual number of things. With adjectives and verbs, a further consideration of politeness versus informality also becomes operative.

The three cases are : (1) vocative, i.e. when the noun forms a complete utterance in itself and no predicate of any kind is either indicated or implied; (2) direct, i.e. when the noun occurs within a sentence, but without any postposition after it; and (3) oblique, i.e. when the noun is either functioning as an adverb or followed by a postposition. In the vocative case, a noun may be preceded by any one of such exclamations as /ee/, /oo/, /amaaN/, and /ajii/. The function of the vocative case is self-evident; the functions of the other two cases will be discussed later. (Also see 28.)

In our glossary, as in all Urdu dictionaries, the nouns are given in their citation form: direct case, singular number. All Urdu nouns, in their various functions within a sentence, will be inflected for number and case according to the paradigm they belong to. The four inflectional paradigms for Urdu nouns are as follows.

11. Marked Masculine: A large number of Urdu nouns are pronounced in their citation form as ending in the long vowel /-aa/, which may be indicated in the script with either the letter /alif/ or the letter /chooTii hee/. Examples: /laRkaa/ "boy;" /raastaa/ "path."

laRkaa, raastaa	direct, singular
laRkee, raastee	oblique, singular
laRkee, raastee	vocative, singular
laRkee, raastee	direct, plural
laRkooN, raastooN	oblique, plural
laRkoo, raastoo	vocative, plural

A few nouns, such as /raajaa/, "Raja," and /daadaa/, "grandfather," which end in /-aa/ but do not follow the above paradigm, will have to be learned as exceptions—they will follow the paradigm of unmarked masculine nouns, as will all proper nouns, whether masculine or feminine.

12. Marked Feminine: A large number of Urdu feminine nouns end in their citation forms in the long vowel /-ii/, indicated in the script by the letter /chooTii yee/. Example: /laRkii/ "girl."

laRkii	direct, singular
laRkii	oblique, singular
laRkii	vocative, singular

laRkiyaaN	direct, plural
laRkiyooN	oblique, plural
laRkiyoo	vocative, plural

It should be borne in mind that the endings /-aa/ and /-ii/ are not in themselves definite indicators of the gender. There are many nouns ending in /-aa/ which are feminine, just as there are several masculine nouns ending in /-ii/. The terms 'marked masculine' and 'marked feminine' primarily refer to the above two distinct paradigms. At the same time, however, it must be noted that native speakers of Urdu often use the two phonetic endings as a guide to decide the gender of loan words.

13. Unmarked Masculine: Examples: /mard/ "man;" /aadmii/ "man;" /raajaa/ "king."

mard, aadmii, raajaa	direct, singular
mard, aadmii, raajaa	oblique, singular
mard, aadmii, raajaa	vocative, singular
mard, aadmii, raajaa	direct, plural
mardooN, aadmiyooN, raajaaooN	oblique, plural
mardoo, aadmiyoo, raajaaoo	vocative, plural

14. Unmarked Feminine: Examples: /aurat/ "woman;" /meez/ "table."

aurat, meez	direct, singular
aurat, meez	oblique, singular
aurat, meez	vocative, singular
aurteeN, meezeeN	direct, plural
aurtooN, meezooN	oblique, plural
aurtoo, meezoo	vocative, plural

The change from /aurat/ to /aurt-/, or from /aadmii/ to /aadmiy-/, is not part of the morphological suffix; it is governed by the phonological details of these words.

15. There are some unmarked masculine nouns, e.g. /doost/ "friend," /mehmaan/ "guest," which because of their meaning may refer to men as well as women. These are inflected not differently from the other unmarked masculine nouns. The actual gender of their referent would be indicated by something else in the sentence, e.g. a preceding adjective or the form of the verb.

meeraa doost aayaa	My friend (masc.) came.
meerii doost aaii	My friend (fem.) came.
mehmaan aurteeN aaiiN	The female guests came.
mehmaan aaee	The guests came.

16. It should also be pointed out that the original Arabic and Persian plurals of the nouns borrowed from those languages are never inflected in Urdu. They remain unchanged before postpositions and also in the vocative case. (See 233.) Examples: /haakim/, "ruler;" /saahib/, "gentleman."

caar haakim	four rulers
caar hukkaam	four rulers
haakim-see	with the ruler
caar haakimooN-see	with four rulers
caar hukkaam-see	with four rulers
saahib-see	with the gentleman
un saahibooN-see	with those gentlemen
un saahibaan-see	with those gentlemen

In the case of loan words from languages other than Persian and Arabic, the original plural forms are never used in Urdu. Thus, though words like "radio" and "train" are a part of everyday vocabulary, their plurals ("radios," "trains") are never used. As for such English words as "fees" and "matches" (/fiis/, /maacis/), they are considered singular in Urdu, and inflected like other unmarked feminine nouns.

laRkee-kii fiis	the boy's fees
laRkooN-kii fiiseeN	the boys' fees

17. The infinitive forms of all verbs are grammatically also masculine nouns; they, however, occur only either in the direct singular form, or the oblique singular. They never occur in the plural.

un-kaa jaanaa	his going
un-kee jaanee-meeN	in his going
jaanee-kee liyee	in order to go
jaanaa caahtaa huuN	I want to go.

18. There are some common suffixes used to derive nouns from other words which, if kept in mind, will help the student correctly identify both the gender and meaning of the word.

/-waT/: added to the roots of double active and simple causative verbs; forms feminine abstract nouns.

dikhaanaa > dikhaawaT	show, appearance
banaanaa > banaawaT	form, shape

/-oo/: added to the roots of double active and simple causative verbs; forms masculine abstract nouns.

bacaanaa > bacaaoo	defense
bahaanaa > bahaaoo	flow

/-ii/: added to the roots of simple causative verbs; forms feminine abstract nouns.

laRaanaa > laRaaii	war

paRhaanaa > paRhaaii	studying

/-ii/: added to the roots of double-causative verbs; forms feminine abstract nouns meaning: "wages for getting the act done."

karwaanaa > karwaaii	wages for the work
banwaanaa > banwaaii	cost of construction

/-pan/: added to nouns and adjectives; forms masculine nouns.

niilaa > niilaapan	bluishness
paagal > paagalpan	madness
baccaa > bacpan	childhood; childness

/-haT/: added to adjectives and the roots of simple verbs; forms feminine nouns.

ciknaa > ciknaahaT	greasiness
ghabraanaa > ghabraahaT	anxiety

/-ii/: added to nouns, adjectives and the roots of simple verbs; forms feminine nouns, usually abstract in meaning.

coor > coorii	theft
acchaa > acchaaii	goodness
boolnaa > boolii	speech; bid

/-n/: added to masculine nouns; forms feminine of the same.

maalii > maalin	female gardener
bhikaarii > bhikaarin	beggar woman

A few more rules for nominal derivation will be discussed in the section on Perso-Arabic elements in Urdu. (See 230, 239, 243—251.)

19. /-waalaa/: There is, however, another very common derivational suffix which should be discussed here in some detail. /-waalaa/ is most commonly added to nouns (including infinitives), requiring them to be in the oblique case. The resultant substantive forms may be used as both nouns and adjectives.

ghar-waalaa	head of the household, husband
ghar-waalii-see	with the mistress of the house or the wife
baajee-waalee-koo	to the person with the musical instrument
jaanee-waalooN-koo	to those who are going
pakaanee-waalooN-kee	of those who cook

The ending, however, can also be added to adjectives. For example, from /acchii kitaab/ we can get /acchii-waalii kitaab/. The new adjectival compound does not basically change the meaning; it is only more colloquial, and can be said to emphasize the attempt on the part of speaker to identify the book in question as "*the* good book" or "the particular book which is good." Similar adjectival compounds may be formed by adding this suffix to adverbs. For example, /yahaaN-waalii kitaab/ "the book which was here," /saRak-par-waalii baat/ "the matter we discussed on the street." It should be emphasized that generally such constructions will not be found in standard texts, except in stories with 'realistic' dialogues. Examples:

baazaar-waalaa khaanaa	the food brought from the market
ghar-kee paas-waalii dukaan	the shop near the house
aanee-waalooN-nee kahaa	Those who came, said.
jaanee-waalee calee gayee	Those who were going have left.

In their nominal function, these forms do not usually occur in the feminine plural, either direct or oblique. Thus instead of /jaanee-waaliyaaN/ we would more likely have /jaanee-waalii laRkiyaaN/, or some other appropriate phrase.

20. There is, however, another common construction in which infinitives, followed by the appropriate form of /-waalaa/, occur as predicative complements. There, infinitive plus /-waalaa/ has a meaning very different from the phrases discussed above. Examples:

gaaRii jaanee waalii hai	The train is about to leave.
suuraj nikalnee waalaa thaa	The sun was about to appear.
gaaRii too ab chuuTnee waalii hoogii	The train must be about to leave now.
haamid saahab boolnee waalee hii thee ki...	Mr. Hamid was about to speak when...

This usage is common in both the colloquial and the standard written forms of Urdu. It is often referred to as the "inceptive" use of the infinitive.

21. Pronouns: In the following sections we discuss only the personal pronouns of Urdu; other pronominal forms will be discussed after some discussion of the adjectives. (See 40-46.)

22. Personal Pronouns: The following are the various personal pronouns of Urdu in their direct case forms.

maiN	1st person, singular
ham	1st person
tuu	2nd person, singular, intimate
tum	2nd person, informal
aap	2nd person, polite
woo	3rd person

Note that the personal pronouns are not distinguished for gender.

23. /ham/ is grammatically plural, but it is often used, particularly by women, with a singular referent. (It does not necessarily have the same connotation as the "Imperial 'we'" in English.) In this usage, the related verb will normally be in the masculine plural form.

24. /tuu/: This pronoun is used to refer to God, or to little children, or as an expression of either endearment or contempt, depending upon the context. It always requires the related verb to be in the singular.

tuu hai	Thou art.

The unitarianism of Islam requires that God should always be addressed in the singular, hence the use of /tuu/. (Also see 87.)

25. /tum/: This is the most commonly used form for addressing equals and also those who are younger or lower in age and social status. However, while using this form with one's equals, one should bear in mind that it anticipates some kind of an informal relationship with them. It won't be used, for example, with an equal who was not fairly well known to the speaker. Thus, professional colleagues and people who know each other but are not on intimate terms would use the more polite pronoun, /aap/, discussed below.

/tum/ can refer to one person as well as more than one. Grammatically, it is always plural, i.e. it requires plural forms of verbs and adjectives.

tum acchee hoo	You are well.
tum gayee	You (masculine) went.
tum gayiiN	You (feminine) went.
tum jaatee thee	You (masculine) used to go.

In equational sentences, however, if the predicative complement of /tum/ is a masculine noun, that noun will always be in the plural. However, if the predicative complement is a feminine noun, it would be either singular or plural according to the actual number.

tum laRkee hoo	You are a boy. You are boys.
tum laRkii hoo	You are a girl.
tum laRkiyaaN hoo	You are girls.

Compare,

tum acchee hoo	You are well. (Masculine, singular or plural.)
tum acchii hoo	You are well. (Feminine, singular or plural.)

26. /aap/: It expresses politeness and formality. Grammatically, it too is always plural, but in equational sentences it has the same restrictions as /tum/ above. (Also see 253.)

aap gayee	You went. (Masculine, singular or plural.)
aap gayiiN	You went. (Feminine, singular or plural.)
aap laRkee haiN	You are a boy. You are boys.
aap laRkii haiN	You are a girl.
aap laRkiyaa haiN	You are girls.
aap acchee haiN	You are well. (Masculine, singular or plural)
aap acchii haiN	You are well. (Feminine, singular or plural)

27. /woo/: As a personal pronoun, /woo/ means "he/she/it" and also "they." Grammatically, in other words, it may be either singular or plural, depending upon the context.

woo hai	he is, she is, it is
woo haiN	they are
woo laRkaa hai	He is a boy.
woo laRkee haiN	They are boys.
woo laRkii hai	She is a girl.
woo laRkiyaaN haiN	They are girls.
woo acchaa hai	He is good. It is good.
woo acchee haiN	They are good.(Masculine)
woo acchii hai	She is good. It is good.
woo acchii haiN	They are good. (Feminine)
woo gayee	They went. (Masculine)
woo gayiiN	They went. (Feminine)

We can see from the above that the ambiguity regarding the gender is variously resolved: by the context; by the agreement in the predicative complement; and by the agreement in the finite verb form. A simple sentence, /woo laRkii hai/, will always be translated as "She is a girl." If one did want to say, "He is a girl," one would probably say in Urdu: /woo too laRkii hai/. The context and the use of /too/, a strong emphasis marker, would make one's intentions unambiguous.

There is, however, a more important thing to note about /woo/. With the second person pronouns we saw that a distinction was made in Urdu between "informal" speech and "polite" speech. This concept of "politeness" is very important; it is also extended to sentences with a third person reference. The personal pronoun /woo/, in its direct case form, will be used in both "informal" and "polite" situations, while the plural form of the verb will be used to indicate "politeness." In other words, the particulars of the predicate part of the sentence would indicate the distinction.

woo acchaa hai	He is well. (Informal)
woo acchee haiN	He is well. (Polite)
woo acchee haiN	They are well (Masculine)
woo acchii hai	She is well. (Informal)
woo acchii haiN	She is well. (Polite)
woo acchii haiN	They are well. (Feminine)

In the oblique case, as we shall see below, /woo/ does have separate singular and plural forms. As expected, the plural form will indicate "politeness."

28. Turning to the non-direct case forms of the personal pronouns, we can say that there are no vocative case forms. A /tum/ or /aap/ may be shouted to attract the attention of the person one wants to address, but normally some other word or phrase would be used. These are often referred to as "exclamations." Some of the more common are:

ai; oo
aree; aree oo; arii oo
ajii
amaaN
saahab; ai saahab
ajii hazrat; ajii saahab
bhaaii saahab

The above are arranged in an order of increasing politeness; /bhaaii saahab/ being the most polite phrase to use with a male stranger. With females, to be quite polite, one would simply say: /suniyee!/, lit., "Please listen." Or, perhaps, /bahenjii/, "Sister." A much more formal expression would be: /mohtarimaa!/, "Respected one!"

29. In the oblique case, the personal pronouns show a kind of differentiation that is not found in nouns. The oblique case forms of the personal pronouns are given below in a column next to the related direct case forms.

Direct Case	Oblique Case
maiN	mujh
ham	ham
tuu	tujh
tum	tum
aap	aap
woo (singular)	us
woo (plural)	un

All the above oblique case forms occur before all postpositions except /-nee/ and /-kaa/. Before /-nee/, all personal pronouns, except /woo/, occur in their direct case forms. Further, woo/ (plural) has a special oblique form /unhooN/ before /-nee/. (Also see 40, 41, 204, 213.) As for the exceptions with the postposition /-kaa/, they are discussed in the section on possessive pronouns (See 42.). (Since the demonstrative and possessive pronouns in Urdu are also functionally adjectival, they are discussed later, subsequent to the discussion of regular adjectives.)

30. Adjectives: Urdu adjectives function as both modifiers and predicative complements; they can also act as nominals. There are no separate comparative and superlative forms for most adjectives, the exceptions being words of Perso-Arabic origin. (See 241.) Both ideas are expressed with the help of the postposition /-see/, in the following manner: /acchaa/, "good;" X

/-see acchaa/, "better than X;" and /sab-see acchaa/, "best, lit. better than all." If needed, an explicator may also be placed before the adjective. (Also see 83.)

yee aam us-see miiThaa hai	This mango is sweeter than that one
yee aam us-see kam miiThaa hai	This mango is less sweet than that one.
ahmad-see acchaa kaun hoo-saktaa hai	Who can be better than Ahmad?
aaj kal-see zyaadaa garmii hai	Today it is hotter than yesterday.
us-kee paas mujh-see zyaadaa kitaabeeN haiN	She has more books than I do.
un-kii kitaabeeN mujh-see acchii haiN	Her books are better than mine.

Note the ellipses in the last two sentences, particularly that in the last one which, while quite common, is also dependent on the unambiguity of the context—books are usually not compared with persons.

31. The use of adjectives as nominals is not very common in Urdu; it is restricted to proverbs and colloquial responses in which the noun modified by the adjective would appear to have been elided. Only the following forms are more commonly used in this function: (1) masculine, direct, singular; (2) masculine, direct, plural; (3) feminine, direct, singular; and (4) masculine, oblique, plural. Examples:

eek acchaa deenaa	Give me a good one (something masculine, singular).
eek acchii deenaa	Give me a good one (something feminine, singular).
burooN-see mat miloo	Don't mix with those who are bad.
naadaanooN-nee kahaa	The foolish ones said. . . .

Not all adjectives may be used in this way. Sentences like the following are not possible in Urdu.

acchaa aayaa hai	The good one has come.
acchiyooN-nee kahaa	The good ones (feminine, plural) said. . . .

Instead we have,

acchaa laRkaa aayaa hai	The good boy has come.
acchii laRkiyooN-nee kahaa	The good girls said. . . .

An example of the use of these forms in proverbs would be:

baRooN-kii baat baRee hii pahcaaneeN	Only the 'great ones' know what concerns the 'great ones'.

As nominals, adjectives may also be used in the vocative plural form, but only rarely—e.g. in such hortatory contexts as:

ai naadaanoo	O foolish ones, . . .
oo gunah-gaaroo	O sinners, . . .

32. In their two major functions—(1) as qualifiers or modifiers before nouns, and (2) as predicative complements to verbs in the predicate part of a sentence—Urdu adjectives display two paradigms of inflected forms on whose basis they may be classified as being either 'marked' or 'unmarked'. Note that 'qualifying' a noun, an adjective will agree with it in gender, number, *and* case.

33. Marked Adjectives: The citation forms of most marked adjectives end in the letter /alif/, the final syllable thus being: /-aa/. There are, however, some very common marked adjectives which end in the letter /chooTii hee/, again pronounced as /-aa/. (Actually, many people write the latter with a final /alif/ too.) Other adjectives ending in the syllable /-aa/ but written with a /chooTii hee/, however, are treated as unmarked adjectives.

Marked adjectives are inflected for gender, number, and case. The inflectional endings are:

-aa	masculine, singular, direct
-ee	masculine, singular, oblique; masculine, plural, direct and oblique
-ii	feminine, singular and plural, direct and oblique

Examples:

acchaa laRkaa aayaa	The good boy came.
acchee laRkee aaee	The good boys came.
acchii laRkii aaii	The good girl came.
acchii laRkiyaaN aaiiN	The good girls came.
acchee laRkee-see	with the good boy
acchee laRkooN-see	with the good boys
acchii laRkii-see	with the good girl
acchii laRkiyooN-see	with the good girls
laRkaa acchaa hai	The boy is good.
laRkee acchee haiN	The boys are good.
laRkii acchii hai	The girl is good.
laRkiyaaN acchii haiN	The girls are good.

Note that the category of case is more explicitly marked with reference to masculine gender, and that /-ee/ is not simply or always plural—it can be singular oblique too, as in the case of the fifth example above.

An example of a marked adjective ending in a /chooTii hee/ would be the word /gandaa/, "filthy; dirty." A borrowing from Persian, it was originally written with a final /chooTii hee/, though now most people write it with an /alif/. The related abstract noun, however, is /gandagii/ and not /gandii/, thus confirming its original final /chooTii hee/.

gandaa laRkaa	the dirty boy
gandee loog	the dirty people
gandii kitaab	the dirty book

34. Unmarked Adjectives: Their citation forms do not end in an /alif/, and they remain uninflected. Examples:

naadaan laRkaa.	the ignorant boy
naadaan laRkee	the ignorant boys
naadaan laRkii	the ignorant girl
naadaan laRkiyaaN	the ignorant girls
laRkii naadaan hai	The girl is ignorant.
naadaan laRkooN-see	with ignorant boys
xastaa biskuT	flaky biscuits
xastaa rooTii	flaky bread

35. Cardinal Numbers: The cardinal numbers in Urdu are like unmarked adjectives. Further, there are separate words for all numbers from one to one hundred which, despite their sharing some common features, must be individually memorized. Below we list all the cardinal numbers from one to one hundred. (The teacher should explain the spelling conventions of the first twenty numbers.)

eek	doo	tiin	caar
paaNc	chee	saat	aaTh
nau	das	gyaaraa	baaraa
teeraa	caudaa	pandaraa	soolaa
sattaraa	aTThaaraa	unniis	biis
ikkiis	baaiis	teeiis	caubiis
pacciis	chabbiis	sattaaiis	aTThaaiis
untiis	tiis	iktiis	battiis
taiNtiis	cauNtiis	paiNtiis	chattiis
saiNtiis	aRtiis	untaaliis	caaliis
iktaaliis	bayaaliis	taiNtaaliis	cawaaliis
paiNtaaliis	cheyaaliis	saiNtaaliis	aRtaaliis
uncaas	pacaas	ikkyaawan	baawan
tirpan	cawwan	pacpan	chappan
sattaawan	aTThaawan	unsaTh	saaTh

iksaTh	baasaTh	trisaTh	cauNsaTh
paiNsaTh	cheyaasaTh	saRsaTh	aRsaTh
unhattar	sattar	ikhattar	bahattar
tehattar	cauhattar	pachattar	cheyattar
satattar	aThattar	unnaasii	assii
ikkyaasii	bayaasii	tiraasii	cauraasii
paccaasii	cheyaasii	sattaasii	aTThaasii
nawaasii	nawwee	ikkyaanwee	baanwee
tiraanwee	cauraanwee	paccaanwee	cheyaanwee
sattaanwee	aTThaanwee	ninnaanwee	sau

The numbers after one hundred are made by combining the above forms.

eek sau das	110
aaTh sau baaraa	812

The following numbers are also used.

hazaar	1,000
laakh	100,000
karooR	10,000,000

36. Ordinal Numbers: Except for a few initial numbers, Urdu ordinals are derived from the cardinal numbers by adding the suffix /-waaN/. Below we give the ordinal forms for numbers from one to twenty. Note the forms for 1st, 2nd, 3rd, 4th, and 6th, and also the forms for numbers from eleven to seventeen in which, contrary to the practice with the related cardinal forms, the 'h indicated in the script is also pronounced.

pahlaa	duusraa	tiisraa	cauthaa
paaNcwaaN	chaTaa	saatwaaN	aaThwaaN
nawaaN	daswaaN	gyaarhwaaN	baarhwaaN
teerhwaaN	caudhwaaN	pandrahwaaN	soolhwaaN
sattrahwaaN	aTThaarwaaN	unniiswaaN	biiswaaN

As against the cardinal numbers, the ordinal numbers behave like marked adjectives. In their inflected forms, the final syllable remains nasalised.

pahlaa laRkaa	the first boy
pahlii laRkii	the first girl
duusree ghar-see	from the second house
nawiiN laRkii	the ninth girl
daswaaN ghar	the tenth house
dasweeN laRkee-koo	to the tenth boy

37. Like adjectives, all numbers can also be used as nominals.

eek aayaa	one came
doo diijiyee	Give me two.
duusraa liijiyee	Take the second.
tiisree-nee kahaa	The third [male] said...
maiN bas tiin-see milaa	I met with only three [of them].
daswiiN boolii	The tenth [female] spoke...

38. There is, however, another set of numbers in Urdu which carry a 'totalising' sense: "all the [two, three, four, etc.]." These are made by adding /-ooN/ to the cardinal form, except in the case of /doo/, "two," which requires /-nooN/. These numbers remain uninflected. (Also see 195.)

doonooN laRkee	both the boys
doonooN laRkiyooN-see	with both girls
caarooN laRkee aaee	All four of the boys came.
gyaarahooN-see	with all eleven of them

39. There are other words which occur either by themselves or with other numbers to indicate fractions. Some of the more common are given below.

/cauthaaii/: "one-fourth." Examples: /cauthaaii miil/, "quarter of a mile;" /cauthaaii kitaab/, "one-fourth of the book."

/sawaa/: When used alone it means "one and a quarter;" but followed by a number it means, "[the number] plus a quarter." Examples: /sawaa gaz/, "one and a quarter yards;" /sawaa tiin gaz/, "three yards and a quarter." (Earlier, a separate word, /sawaaoo/, was used for the first purpose, while /sawaa/ was used exclusively for the second.)

/DeeRh/: "One and one-half." Example: /DeeRh gaz/, "1 and 1/2 yards."

/Dhaaii/: "Two and one-half." Example: /Dhaaii gaz/, "2 and 1/2 yards."

/saaRhee/: "[Number] plus one-half." It is not used with /eek/ and /doo/. Example: /saaRhee tiin/, "3 and 1/2."

/aadhaa/: "One-half." Examples: /aadhaa gaz/, "half a yard;" /aadhii kitaab/, "half the book." (While /aadhaa/ is inflected like any marked adjective, the other words discussed above and below remain uninflected.)

/paun/: "Three-quarter of (some one unit)." Example. /paun gaz/, "three-quarter of a yard."

/paunee/. Always used with some number, it means "[the number] minus one-quarter." Examples. /paunee doo bajee haiN/, "It is 1:45." /paunee das kiloo/, "9 and 3/4 kg."

40. Demonstrative Pronouns: The following are the demonstrative pronominal forms in Urdu.

Direct Case	Oblique Case
/woo/ "that; those"	/us/ (singular)
	/un/ (plural)
/yee/: "this, these"	/is/ (singular)
	/in/ (plural)

The demonstrative pronouns refer to both animate and inanimate nouns, differentiating only, as indicated above, between the proximity or remoteness of the thing or person referred to. There

are no exact rules to delineate this distinction; in a crude test, however, we found that most speakers used /yee/, rather than /woo/, if the thing or person concerned was within the reach of their hands. Also, if the reference was to something mentioned in the immediately preceding phrase or sentence, they were again more likely to use /yee/.

/woo/ and /yee/ do not differentiate for number in the direct case; the number distinction is made only in the oblique case forms. The oblique forms, /in/ and /un/, however, do not occur before the postposition /-nee/; instead, two special forms, /inhooN/ and /unhooN/, are used. (Also see 28 and 210.)

woo laRkaa hai	He is a boy.
yee laRkii hai	This here is a girl.
yee laRkiyaaN haiN	These here are girls.
yee acchii hai	This is good.
woo acchii hai	That is good.
us-par	on it, on him, on her, on that
is-par	on it, on him, on her, on this
un-par	on them, on those, on him, on her
in-par	on them, on these, on him, on her

41. Demonstrative pronouns may also be used as modifiers.

yee kitaab	this book
woo keelee	those bananas
woo laRkiyaaN	those girls
in laRkooN-see	with these boys
un kitaabooN-meeN	in those books
us kitaab-meeN	in that book
is laRkee-see	with this boy

42. Possessive Pronouns: All pronouns, except for /aap/, /woo/, and /yee/, have separate possessive forms. In the following complete paradigm, the first column lists the personal pronouns in their direct case forms, the second gives the corresponding possessive pronominal forms, while the last column contains the English glosses.

I	II	III
maiN	meeraa	my; mine
ham	hamaaraa	our; ours
tuu	teeraa	thy; thine
tum	tumhaaraa	your; yours
aap	aap-kaa	your; yours
woo	us-kaa	his; her; hers; of that
	un-kaa	their; theirs; of them; of those; (also singular, polite)

yee	is-kaa in-kaa	of this; his; her; hers of these; their; theirs; of them; (also singular, polite)

All possessive pronominal forms are inflected as marked adjectives, and occur as both modifiers and predicative complements.

meerii kitaab	my book
yee kitaab meerii hai	This book is mine.
tumhaaraa ghar	your house
aap-kee keelee	your bananas
un-kii laRkiyaaN	his daughters
in-kii laRkiyooN-see	with his daughters
yee aap-kaa hai	This is yours.

43. /apnaa/: Besides the possessive pronouns mentioned above there is one more form, /apnaa/, which has a kind of 'reflexive' meaning. It replaces the regular possessive pronominal form when the subject of the verb and the 'possessor' are one and the same in the same clause.

maiN apnii dukaan jaa-rahaa huuN	I'm going to my shop.
woo apnee waalid-kee paas gayaa	He went to his father.

This rule would apply even in the case of a clause containing the perfect participle of a transitive verb if the 'possessor' is the same as the noun or pronoun before /-nee/.

us-nee mujhee apnaa ghar dikhaayaa	He showed me his house.
tum-nee apnaa kaam kar-liyaa?	Did you do your work?

The same would be the case in indirect constructions if the 'possessor' is the same as the noun or pronoun before /-koo/.

mujhee usee apnee ghar lee-jaanaa caahiyee	I ought to take him to my house.
aap-koo apnii kitaabeeN kab caahiyeeN?	When do you want your books?
usee apnaa nayaa ghar pasand nahiiN	She doesn't like her new house.

In isolated sentences sometimes there might be a cause for ambiguity, but usually the larger context would make the meaning clear.

tum-nee usee apnii kitaab jalaatee deekhaa?	(1) Did you see him burning his own book? (2) Did you see him burning your book?

ham-nee usee apnaa ghar jalaanee-see rookaa	(1) We prevented him from burning our house. (2) We prevented him from burning his own house.

Sometimes /apnaa/ may also occur after a possessive pronoun for added emphasis.

meeraa apnaa kooii ghar nahiiN	I have no house of my own.

44. /-kaa/: It is a postposition and therefore requires that the word or phrase preceding it should be in the oblique case. It is used with nouns and nominal phrases to form adjectival phrases, which then are inflected like marked adjectives to agree with the nouns they modify.

laRkee-kii kitaab	the boy's book
laRkee-kee juutee	the boy's shoes
laRkooN-kee juutee	the boys' shoes
laRkiyooN-kaa ghar	the girls' house
cacaa-kee ghar	the uncle's houses

45. Since Urdu adjectives agree in case with the nouns they modify, as also in gender and number, changes in the entire adjectival phrase will often be required to show the case agreement.

	woo aadmii	that man
Cf.	us aadmii-kaa naam	that man's name
Cf.	us aadmii-kee naam-meeN	in that man's name
	woo acchee laRkee	those good boys
Cf.	un-acchee laRkooN-kaa ghar	the house of those good boys
	ahmad-kaa chooTaa bhaaii	Ahmad's younger brother
Cf.	ahmad-kee chooTee bhaaii-see	with Ahmad's younger brother
	aap-kaa yahaaN aanaa	your coming here
Cf.	aap-kee yahaaN aanee-par	on your coming here

46. Pronominal Adjectives: Earlier we discussed how the demonstrative pronouns may be used as adjectives. There are several other pronominal forms which also function similarly. When they occur immediately before a noun they are no different from other adjectives; however, before another adjective—the adjective may or may not be followed by a noun—they function as "explicators" or modifiers of adjectives, as, for example, "very" in "very good" in English. (Besides these pronominal forms there are other explicators which are discussed later.) These pronominal adjectives may be classified into three groups: the "demonstratives," "interrogatives," and "relatives."

47. Demonstrative Pronominal Adjectives: We have already discussed /yee/ and /woo/, which marked the locational identity of something; the following additional forms indicate qualitative and quantitative distinctions. Note that the distinction between 'proximate' and 'remote' is again observed. We indicate this below by referring to /yee/ and /woo/, respectively.

yee:	aisaa	such; of this kind
	itnaa	this much; these many; so many
woo:	waisaa	such; of that kind
	utnaa	that much; that many; so many
aisii kitaab		a book of this kind
waisii kitaab		a book of that kind
aisii acchii kitaab		such a good book
aisii acchii kitaabeeN		such good books
itnee ghar		these many houses
itnii miThaaii		so much candy
utnee acchee ghar		houses that good

/waisaa/ is not as common in written Urdu as it is in the spoken. In written Urdu, when the desired emphasis does not so much refer to "this kind" or "that kind" as to the degree of intensity, only /aisaa/ is used, even if the referent belongs to the 'remote' category. In other words, in written Urdu, only /aisaa/ is used as an explicator to adjectives.

48. /itnaa/ and /utnaa/ as adjectives of number or quantity mostly occur before plural and mass nouns. They do not occur before ordinary singular nouns unless a slightly different meaning is implied.

utnee laRkee	that many boys
itnaa paanii	this much water
itnii kitaab	this much of the book
itnii kitaabeeN	so many books

They, however, may occur as explicators before adjectives modifying singular nouns.

itnii acchii kitaab	a book this good
utnaa acchaa ghar	a house that good
itnee acchee ghar	houses this good

49. Interrogative Pronominal Adjectives: Under this heading we discuss four words: /kyaa/, /kaun/, /kitnaa/, and /kaisaa/. The first two, /kyaa/ and /kaun/, function primarily as pronouns of interrogation, but they also occur in adjectival and explicator functions. The two share a common oblique form, /kis/. (See 57.) The last two, /kitnaa/ and /kaisaa/, are interrogative adjectives, but also occur as explicators. They behave like marked adjectives.

50. /kyaa/ is generally translated in dictionaries as "what?" but in one of its functions it has no specific lexical meaning. At the beginning of a sentence, it serves to indicate that what follows is not a statement but a "yes/no" type question. However, it is not necessary to use /kyaa/ in every "yes/no" type question, for the function may be served in the spoken language by just the intonation, and in written language by the punctuation mark. (It should be borne in mind

that Urdu originally did not have punctuation marks except for a sentence-end marker. The other symbols in use today are all borrowed from English.)

	kyaa kaliim aayaa hai?	Has Kaleem come?
Or,	kaliim aayaa hai?	-ditto-
	kyaa un-kee marnee-kii xabar aap-nee sunii?	Did you hear the news of his death?
Or,	un-kee marnee-kii xabar aap-nee sunii?	-ditto-

(See the section on Intonation for relevant discussion.)

In other sentences, /kyaa/ may occur at the beginning and also elsewhere in either a nominal or an adjectival function, and with some lexical meaning too.

	kyaa kahaa unhooN-nee?	What did he say?
Or.	unhooN-nee kyaa kahaa?	-ditto-
	kyaa naam hai un-kaa?	What's his name?
Or.	un-kaa kyaa naam hai?	-ditto-

51 As an interrogative pronoun, /kyaa/ generally refers to inanimate things, though it may in some cases also refer to human beings. In the latter case, however, /kyaa/ has a different meaning and contrasts with /kaun/. Thus, without any given context, /woo kyaa hai?/ would simply mean "What is that?" But if /woo/, in the given context, refers to some human being, the sentence would mean, "What is he?"—it would require a descriptive answer, such as, "He is a doctor," or "He is a student." In such contexts, /kyaa/ contrasts with /kaun/. /woo kaun hai/ would mean "Who is he?" It would require a more individualized answer concerning the person's identity.

woo kyaa hai? woo DaakTar hai	What is she? She is a doctor.
woo kaun hai? woo najmaa hai	Who is she? She is Najma.
woo kyaa hai? woo naukar hai	What is he? He is a servant.
woo kaun hai? woo meeraa naukar hai	Who is he? He is my servant.

(For an especial use of /kyaa/, see 55).

52. One important thing to bear in mind about /kyaa/ is that in those equational type interrogative sentences where one expects /kyaa/ to occur as the predicative complement, it is more common in Urdu to place it as a qualifier before the relevant noun. In other words, /un-kaa naam kyaa hai?/, "What's his name?", would normally be found in Urdu as: /un-kaa kyaa naam hai?

woo kyaa ciiz hai?	What is that thing?
woo kyaa imaarat hai?	What building is that?
is-kii kyaa qiimat hai?	What is its price?
us-kii kyaa umr hai?	What is his age?

53. /kyaa/ also occurs as an explicator in exclamatory sentences, either by itself or, more often, followed by the particle /hii/.

kyaa acchii kitaab hai woo	What a good book that one is!
kyaa hii acchii kitaab hai woo	-ditto-
yee kyaa hii acchee ghar haiN	What fine houses these are!
kyaa acchaa hootaa agar...	How good it would be if...

54. /kaun/ is generally translated as "who?" or "which?" When occurring by itself as a predicative complement it refers only to human beings. Thus, /woo kaun hai?/ will always mean "Who is he?" As with /kyaa/, whenever possible, it is preferred in Urdu to use /kaun/ in the attributive position rather than as a predicative complement. In the attributive or qualifier position, however, /kaun/ can occur before all nouns, animate or other otherwise. The answers to such questions would always be about the specific identity of that person or thing.

woo saahab kaun haiN?	Who is that gentleman?
woo kaun saahab haiN	-ditto- (Preferred)
woo kaun ciiz hai?	What is that thing?
woo kaun jaanwar thaa?	What animal was that?

Note that while /woo kaun ciiz hai?/ is a perfectly acceptable Urdu sentence and has the same meaning as /woo kyaa ciiz hai?/, it wouldn't be acceptable in Urdu to say /woo ciiz kaun hai?/—/woo ciiz kyaa hai?/, however, would be acceptable.

/kaun/ is inflected for case and number.

kaun	direct, singular and plural
kis	oblique, singular
kinhooN	oblique, plural; used only before /-nee/
kin	oblique, plural; used elsewhere

Examples:

kaun jaa-rahaa hai?	Who is going?
kaun loog aaee haiN?	Who have come?
kis laRkee-kii kitaab	which boy's book
aap kis-see milee?	Whom did you meet?
kinhooN-nee kahaa?	Who said?
kin-kii qiimat	price of what things
kin kitaabooN-kii qiimat	price of what books

55. /kaun/ does not occur as an explicator except in sentences which are in fact rhetorical questions and, as such, require a particular intonation pattern. These sentences imply a complete negation of the very statement they would have made had they occurred without the interrogatory word—it could be any of the many such words—and the particular intonation. The 'contradicting' intonation can be formulated as S2 1 1. (See the section on Intonation.) Note the

sharp rise in pitch and the strong stress on the word indicating the subject of the sentence, and the lack of stress on the interrogatory word itself. (As these sentences often carry a pejorative implication it is possible to use /kyaa/ before nouns referring to human beings.)

woo kyaa aadmii hai	He is not a man.
S2 1 1	
woo kaun acchii kitaab hai	That is not a good book at all.
S2 1 1 1	
tum bhii kis-see milnee gayee	Why did you ever go to see him?
S2 1 1 1 1	
woo kaun bhalee loog haiN	How are they any good?
S2 1 1 1	
woo kaun buree loog haiN	They are not bad people really.
S2 1 1 1	

Also consider the following examples—they will have the same intonation pattern as above.

woo kaun aisii xaraab kitaab thii	That wasn't such a bad book, was it?
woo kab jaaeegaa	Would he go? Of course not.
woo kyaa jaaeegaa	-ditto-
maiN kahaaN jaa-saktaa huuN	There is no way I can go.
maiN kaisee jaa-saktaa huuN	-ditto-

56. Both as a predicative complement and an interrogative adjective, /kaun/ may occur with an adjectival suffix, /saa/, which has two more variants, /see/ and /sii/—thus the combination with /kaun/ acts like a marked adjective. (To avoid confusion with the postposition /-see/, we transliterate this suffix without a hyphen and as a separate word. See 75ff. for further discussion.) The oblique case form of /kaun/ does not occur directly before /saa/. In some instances, /kaun/ and /kaun saa/ may differ in meaning: /kaun/, "who, which;" /kaun saa/, "which one (of the many)." In other instances they may occur interchangeably. The combined form is given preference when reference is to some inanimate noun—e.g. /kaun sii kitaab/ would be preferred over /kaun kitaab/.

woo kaun hai?	Who is he?
woo kaun saa hai?	Which one is he?
aap-koo kaun sii kitaab caahiyee?	Which book do you want?
aap-kaa ghar kaun saa hai?	Which one is your house?
aap kaun see-meeN rahtee haiN?	In which one do you live?

Note that in the last sentence /kaun/ is not changed to /kis/. /kaun saa/ can also be used in the kind of rhetorical questions discussed above.

57. As mentioned earlier, /kis/ is the oblique case form of both /kyaa/ and /kaun/, but as noted above and earlier its use is not as extensive as the direct case forms. Also, when used by itself, /kis/ is more likely to be understood as the oblique of /kaun/ than of /kyaa/. Thus the sentence,

/aap-nee kis-koo paRhaa?/, will be understood as "Whom did you study?" rather than "What did you study?" Likewise, /yee kitaab kis-par hai?/ will be understood as: "This book is on which [author]?" As for the question, "This book is on what?" its Urdu equivalent will be /yee kitaab kis mauzuu-par hai?/, "What subject is this book on?"

58. /kaisaa/: "of what kind." It is inflected like marked adjectives.

woo kaisii kitaab hai?	What kind of book is that?
woo kitaab kaisii hai?	How is that book?
un-koo kaisaa khaanaa pasand hai?	What kind of food does he like?
woo kaisee ghar-meeN rahtaa hai?	In what kind of house does he live?

It may also be used as an explicator in exclamatory sentences.

woo kaisii acchii kitaab hai	What a fine book that one is!
yee kaisee acchee ghar haiN	What fine houses these are!

59. /kitnaa/: "how much; how many." It is inflected like marked adjectives.

kitnii kitaabeeN?	How many books?
kitnii kitaab?	How much of the book?
kitnii miThaaii?	How much candy?
kitnii miThaaiyaaN?	How many different candies?
kitnee laRkooN-koo	to how many boys
kitnii kitaabooN-kaa	of how many books
kitnee aaee haiN?	How many have come?
kitnooN-nee yee kahaa?	How many said that?

It may also occur as an explicator in exclamatory sentences.

yee kitaab kitnii acchii hai	How good this book is!
yee kitnee acchee ghar haiN	How fine these houses are!

60. As noted, the three forms, /kyaa/, /kaisaa/, and /kitnaa/, may lose their specific interrogative meaning when they occur as explicators before adjectives and, instead, simply indicate an exclamatory attitude on the speaker's part. The following three sentences, therefore, do not differ in meaning.

yee kyaa hii acchii kitaab hai	What a fine book this is!
yee kaisii acchii kitaab hai	-ditto-
yee kitnii acchii kitaab hai	-ditto-

/kaun/, on the other hand, retains its interrogative sense even in a sentence of the following type, albeit only rhetorically (i.e. actually implying complete negation).

yee kaun acchii kitaab hai	How is this book any good?

61. Relative Pronominal Forms: Relative pronouns—marked only for number—and relative adjectives—marked for number and gender—occur in relative clauses which in turn may occur before, embedded within, or after the main clause. The relative pronominals show neither any distinction for person nor the 'remote/proximate' contrast. The only constant agreement between relative pronominals and their referents is in regard to the category of number. As for the case distinction, i.e. direct case/oblique case, the choice will depend on the function of the relative pronominal form within the clause of its occurrence.

Demonstratives	Interrogatives	Relatives
yee; woo	kyaa; kaun	joo
is; us	kis	jis
in; un	kin	jin
inhooN; unhooN	kinhooN	jinhooN
aisaa; waisaa	kaisaa	jaisaa
itnaa; utnaa	kitnaa	jitnaa

The above table shows the various demonstrative, interrogative, and relative pronominal forms in Urdu, arranged to indicate how they relate to each other. The 'relationship' between these forms, however, is not so much in terms of how one form might refer to another as how the forms in the three sets, other things being equal, might replace each other in the same slot within a clause, without requiring a change in word order as often would be the case in English. Only the 'remote' demonstratives—/woo/, /us/, et al—are used as correlative markers in the main clause.

Demonstratives	Interrogatives	Relatives
/woo laRkii aaii/, "That girl came."	/kaun laRkii aaii?/, "Which girl came?"	/joo laRkii aaii woo.../, "The girl who came...."
/us laRkii-kaa ghar acchaa hai/, "That girl's house is nice."	/kis laRkii-kaa ghar acchaa hai?/, "Which girl's house is nice?"	/jis laRkii-kaa ghar acchaa hai woo.../, "The girl whose house is nice...."
/ahmad-koo aisii kitaab caahiyee/, "Ahmad needs such a book."	/ahmad-koo kaisii kitaab caahiyee?/, "What sort of book does Ahmad want?"	/ahmad-koo jaisii kitaab caahiyee waisii.../, "The sort of book Ahmad wants...."

Also note how in the following examples one relative form may be replaced by another, radically changing the meaning, but again without requiring any lexical or syntactic change within the clause:

'Identity'	'Quality'	'Quantity'
/us-koo joo kitaabeeN caahiyeeN.../, "The books he needs..."	/us-koo jaisii kitaabeeN caahiyeeN.../, "The kind of books he needs...."	/us-koo jitnii kitaabeeN caahiyeeN.../, "As many books as he wants...."

/joo laRkee jaaeeNgee.../, "The boys who'll go...."	/jaisee laRkee jaaeeNgee.../, " The kind of boys who'll go...."	/jitneee laRkee jaaeeNgee.../, "All the boys who'll go...."
/jin laRkooN-kee ghar.../, "The boys whose homes...."	/jaisee laRkooN-kee ghar.. /, "The kind of boys whose homes...."	/jitnee laRkooN-kee ghar.../, "All the boys whose homes...."
/joo kitaabeeN caahiyeeN, lee-loo/, "Take the books that you need."	/jaisii kitaabeeN caahiyeeN, lee-loo/, "Take the kind of books you need."	/jitnii kitaabeeN caahiyeeN, lee-loo/, "Take as many books as you need."

62. Relative pronominals may occur within a relative clause, either by themselves—as subjects or objects of the verb—or as modifiers. As modifiers, especially when there may be other modifiers preceding the modified noun, the relative pronominal forms may occur in various positions. In fact, it is quite difficult to describe the relative order of their occurrence in spoken Urdu. In written Urdu, however, certain linear orderings are preferred as described below.

63. A relative pronominal form, functioning as a modifier, would occur immediately before the modified noun if the latter does not have another modifier.

joo dukaan yahaaN hai acchii hai	The store which is here is good.
joo laRkaa aayaa hai us-see miliyee	Meet the boy who came.
jis ghar-meeN ab huuN woo acchaa nahiiN	The house I am now in is not good.

There are diverse rules, however, for the cases where another modifier is also present.

64. If the other modifier is a demonstrative pronominal form, the relative pronominal would never occur before it; instead it would occur either before or after the modified noun.

woo joo laRkaa hai, acchaa hai	That, there, boy is good.
woo kitaab joo thii, kyaa huii?	What happened to that book that was here?
woo joo kitaab hai, jis-kaa rang laal hai....	That book over there, whose color is red....

(Note that the use of the demonstrative in the above examples makes the modified noun more specifically identified than would be the case otherwise.)

65. If the preceding modifier is a possessive pronoun—/aap-kaa/, /meeraa/, etc.—the relative pronominal would usually come after it, unless the possessive form itself is preceded by a demonstrative, in which case it may come before it.

aap-kaa joo doost thaa, us-koo kyaa huaa?	What happened to the guy who was your friend?

meerii joo kitaab thii khoo-gaii	That book of mine, it got lost.
woo joo aap-kaa doost thaa, us-koo kyaa huaa?	That friend of yours—what happened to him?
woo aap-kaa joo doost thaa, us-koo kyaa huaa?	-ditto-

In the preceding examples, /joo/ may also occur after the modified noun—i.e. /woo aap-kaa doost joo thaa.../—but only in spoken Urdu. In the written language, the preceding rules are more rigorously followed.

66. If the preceding modifier is a simple adjective, it is preferable in written language not to place the relative pronominal form between the adjective and the noun—it would usually come before the adjective.

	joo acchaa doost hai us-koo diijiyee	Give it to him who is a good friend.
	joo burii kitaab thii, khoo gaii	That bad book—it was lost.
Cf.	joo kitaab burii thii, khoo gaii	The book which was bad got lost.
	jis baRii dukaan-meeN pahlee gaee thee usii-meeN jaaiyee	Go to that big store where you had gone earlier.
	aap-kee joo acchee doost haiN sab calee jaaeeNgee	Those who are your good friends will all leave.
	woo joo aap-kii acchii kitaab thii, kyaa huii?	That good book of yours, what happened to it?

67. There is also in Urdu a correlative form, /soo/—it is never inflected—which may occur in the main clause and add emphasis to whatever is modified by the relative in the preceding clause. /soo/ may occur by itself—as if, in place of /woo/—as the subject of the main clause, or it may be followed by the noun or pronoun or adjectival phrase referred to in the preceding relative clause. The use of /soo/ does not change the meaning. Compare the following with the previous examples.

jis baRii dukaan-meeN pahlee gaee thee soo usii-meeN caliyee	Let's go to the big store where we had gone earlier.
woo joo aap-kii acchii kitaab thii soo kyaa huii?	What happened to that good book of yours?
woo joo laRkaa hai soo acchaa hai.	That boy there—he is good.
aap-kaa joo doost thaa soo us-koo kyaa huaa?	What happened to that friend of yours?
aap-kee joo acchee doost haiN soo sab calee jaaeeNgee	All those who are your good friends will leave.

The above usage, however, is not any longer so common in Urdu, either written or spoken. But /soo/ is still commonly used to indicate juxtaposition of two nominal clauses in sentences of the type below.

joo kitaab soo phaTii huii	Every book [I picked up] was torn.
joo aadmii soo paagal	Every man [who was there] was crazy.

68. The particle /bhii/ is used with relative pronominal forms to add the kind of emphasis that "ever" provides in such English words as "whoever" and "whatever."

joo bhii yahaaN aaee thee, aaj calee gaee	Whoever had come here have left today.
joo bhii kamraa xaalii hoo, us-meeN baiTh-jaaiyee	Please sit down in whichever room happens to be empty.
joo bhii meeree doost thee, sab mar-cukee	Whatever friends I had have all passed away.
aap jis-koo bhii caaheeN, deeN	Give it to whomsoever you like.
jis kamree-meeN bhii caahoo baiThoo	Sit in whichever room you like.

Note that with /joo/, /bhii/ occurs immediately following it, but with oblique case forms, /bhii/ occurs after the postposition.

69. /jaisaa/ may take as its correlative either /waisaa/ or some equivalent phrase, such as /usii tarah/ or /usii tarah-kaa/. Both /jaisaa/ and /waisaa/ are inflected like marked adjectives; like them, they can also occur by themselves as nominals.

	jaisaa ghar aap-kaa hai, waisaa meeraa bhii hai	My house too is of the same sort as yours.
Or,	jaisaa ghar aap-kaa hai, usii tarah-kaa meeraa bhii hai	-ditto-
	meeraa ghar bhii waisaa hii hai jaisaa aap-kaa hai	-ditto-
	jaisaa us-nee kahaa waisaa maiN-nee kiyaa	I did what he said.
	jaisii saaRii tum caahtii hoo waisii too ab nahiiN miltii	The kind of sari you want is no longer available.

In spoken Urdu, particularly in shorter sentences, the correlative, /waisaa/, is often dropped, specially if it is not followed by one of the particles of emphasis (/bhii; hii; too/).

jaisaa maiN kahtaa huuN, kijiyee	Please do as I tell you.
jaisii kitaab tum caahtee hoo meeree paas hai	I have the kind of book you want.

Compare the last sentence with the following:

jaisii kitaab tum caahtee hoo waisii too meeree paas nahiiN	I don't have exactly the kind of book you want.

However, the use of /waisaa/ is required in such idiomatic expressions as /jaisaa baap waisaa beeTaa/, "Like father, like son," and /jaisaa ahmad waisaa us-kaa bhaaii/, "Ahmad's brother is no better than him."

70. /jaisaa/ is also used after nouns and pronouns, with or without an intervening /-kaa/, to make adjectival phrases: X /jaisaa/ or X /-kaa jaisaa/, "X-like." The preceding noun or pronoun will always be in the oblique case, while /jaisaa/ (/-kaa jaisaa/) would agree with the noun it modifies or refers to. Strictly speaking, in such phrases, a distinction of the following type should be observed: the oblique forms, /-kee/ and /-kii/, should be placed before /jaisaa/ when two actually separate entities are implied; but when two separate entities are not involved, one should use /jaisaa/ by itself. This distinction, however, is not always observed in ordinary speech and writing.

woo shakiil-kee jaisaa caalaak nahiiN	He is not cunning in the same way as Shakil is
shakiil jaisaa caalaak aadmii Galtii nahiiN kar-saktaa	A cunning man such as Shakil cannot make a mistake.
shakiil-kaa jaisaa caalaak aadmii Galtii nahiiN kar-saktaa	-ditto-
najmaa jaisii laRkii-see bacnaa caahiyee	One should avoid a girl like Najma.
najmaa-kii jaisii laRkii-see bacnaa caahiyee	One should avoid a girl like Najma. (Also, "One should avoid any girl who is like Najma.")
shakiil-kee jaisaa laRkaa nahiiN mileegaa	You won't find another boy like Shakil.
raam jaisee aadmii-see bacnaa caahiyee	One ought to avoid Ram for the kind of person he is.
raam-kee jaisee aadmiyooN-see bacnaa caahiyee	One should avoid the people who are like Ram
raam jaisee aadmiyooN-see bacnaa caahiyee	-ditto-

Also consider the following:

mujhee shakiil-kii jaisii kitaabeeN caahiyeeN	I need books like Shakil's.
us-kee paas tumhaaree jaisaa ghar nahiiN	He doesn't have a house like yours.

These are easily understood as cases of ellipsis; their full forms being as follows:

mujhee shakiil-kii kitaabooN-kii jaisii kitaabeeN caahiyeeN	I need books which are like Shakil's books.
us-kee paas tumhaaree ghar-kaa jaisaa ghar nahiiN	He doesn't have a house which is like the house you have.

In such contexts, it is considered more idiomatic in Urdu to use the sentences with ellipsis.

71. The most common correlative for /jitnaa/ is /utnaa/, but it is not always used.

unhooN-nee jitnii kitaabeeN maaNgii thiiN, maiN-nee dee-diiN	I gave him as many books as he wanted.
jitnii miThaaii caahiyee, lee-liijiyee	Take as much candy as you need.

When /utnaa/—or some other correlative, e.g. /us qadar/—does occur, it puts a kind of limit on the noun it modifies or refers to. Often the particle /hii/ might also be used to further emphasize the limit or exactitude. On the other hand, /bhii/, after /jitnaa/, would remove any sense of a limit.

	jitnii miThaaii caahiyee utnii lee-liijiyee	Please take the amount of candy you need.
	jitnii miThaaii caahiyee utnii hii liijiyee	Please take only as much candy as you need.
Or,	jitnii miThaaii caahiyee usii qadar liijiyee	-ditto-
Cf.	jitnii bhii miThaaii caahiyee lee-liijiyee	Please take all the candy you want.

72. Indefinite Pronominal Forms: /kooii/ and /kuch/ act as both pronouns and adjectives. /kooii/ means "some particular one; certain; any; anyone." /kuch/ means "some." /kooii/ refers less to the number of things or persons, and more to their essential or particular identity; also, it is only infrequently used before a plural noun. /kuch/ refers primarily to the quantity; it is used mostly with mass nouns and plurals of countable nouns. If used with the singular form of a countable noun, /kuch/ means "some part of [it]." When occurring by themselves as indefinite pronouns, /kooii/ means "some person," and /kuch/ means "something." With negative particles, /na; nahiiN/, they serve to indicate a total absence or negation. The oblique case form of /kooii/ is /kisii/; the latter does not occur before plural nouns. /kuch/, on the other hand, does not have a separate oblique case form.

us kamree-meeN kooii nahiiN	There is no one in that room.
us kamree-meeN kuch nahiiN	There is nothing in that room.
baahar aap-kee kooii doost aaee haiN	Some friend of yours is outside.
baahar aap-kee kuch doost aaee haiN	Some friends of yours are outside.
un-meeN-see kooii kitaabeeN aap-koo pasand hooN too lee-liijiyee	If you like any books among those, please take them.

/kuch/ cannot be used in the last sentence. In the first of the following sentences, on the other hand, /kuch/ occurs as an explicator, retaining its quantitative reference.

kuch acchii kitaab diijiyee	Give me a somewhat better book.
kooii acchii kitaab diijiyee	Give me some good book.
kyaa kuch kaam xatm kiyaa?	Did you finish some of the work?
kisii-see puuchiyee	Please ask someone.
un-meeN-see kuch-nee kahaa	Some of them said....
un-meeN-see kisii-nee kahaa	Someone among them said....
un-meeN-see kuch loogooN-nee kahaa	Some people among them said....

(Though it is also possible to say, /un loogooN-meeN-see kuch-nee kahaa/, preference is generally given to the preceding version.)

73. There is no separate definite article in Urdu; the absence of any marker of 'indefiniteness' would normally make a noun definite. A noun may also be made 'definite' by placing a demonstrative form before it. As for 'indefiniteness', it is indicated in Urdu in various ways. In cases where "one" is actually a number, Urdu would use /eek/, otherwise the noun would occur by itself or will be marked with /kooii/. (Note that /eek/ is never used in generalizing statements of the kind: "A man is never...." In such sentences the subject would usually be preceded by /kooii/.)

Depending upon the particular context, the English definite article, "the," may sometimes be expressed in Urdu by employing /yee/, /woo/, or some appropriate relative pronoun. Often, if that noun happens to be the direct object in the sentence, its 'definiteness' would be expressed by placing the postposition /-koo/ after it. In other cases, however, there would be no overt equivalent in Urdu.

eek laRkee-nee kahaa	a boy said
laRkee-nee kahaa	the boy said
kisii laRkee-nee kahaa	some boy said
kooii acchii kitaab hai?	Do you have a good book?
acchii kitaab ab meeree paas nahiiN	I now don't have the good book.
laRkee-koo bataaoo	Tell the boy.
maiN-nee eek laRkii deekhii	I saw a girl.
maiN-nee laRkii-koo deekhaa	I saw the girl.

74. Pronominal as well as other adjectives may occur doubled or repeated to emphasize the "distributive" aspect of the plural noun they modify, a function similar to that of the English phrase, "each and every." A doubled adjective does not imply an intensification of the 'quality'; instead, it adds a nuance of 'multiplicity' or 'enumeration': the things are "good" not just cumulatively but also singly. (On the other hand, a repeated adverb does carry a sense of 'intensification'. See 131.)

woo sab acchii acchii ciizeeN lee-gayaa	He carried away each and every fine thing.
jitnaa jitnaa aap loogooN-see hoo-sakee	As much as each one of you can do...
xaraab xaraab chaaNT-kar alag rakh-doo	Sort out the bad ones and put them separately.

75. /saa/: Like marked adjectives, it has three variants, /saa/, /see/, and /sii/. It may be added to any adjective, noun, or pronoun. The resultant phrase may be used adjectivally, or as an explicator before another adjective, depending mainly on the 'head' of the phrase, i.e. the word immediately preceding /saa/. It is difficult to give a single precise meaning for /saa/; we can only discuss it in the context of its various 'heads'. (Also see 56.)

76. /saa/ with nouns: A noun may occur before /saa/ either in its direct case form or in the oblique, not necessarily resulting in a major shift in meaning. The resultant phrase in both cases would have a meaning similar to the English "X-like" or "X-ish" compounds. Sometimes the distinction between the two would be of the following nature.

ghooRaa saa jaanwar	"an animal like the horse"
ghooRee saa jaanwar	"a horse-like animal"

More often the distinction would be of the same type as discussed in section 70 above with reference to /jaisaa/. In fact, the /saa/ phrase itself may be expanded by adding /-kaa/, /-kee/, or /-kii/ between the 'head' and /saa/. (The 'head' would then be in the oblique case.) In other words,

/raam jaisaa aadmii/ = /raam-kaa jaisaa aadmii/ = /raam saa aadmii/ = /raam-kaa saa aadmii/, "a person like Ram." Also,

/ghooRee jaisaa muuNh/ = /ghooRee-kee jaisaa muuNh/ = /ghooree saa muuNh/ = /ghooRee-kaa saa muuNh/, "a mouth like the horse's."

Examples:

us-kaa muuNh ghooRee saa hai	He has a horse-like face.
woo ahmad saa neek nahiiN	He is not kind the way Ahmad is.
saRak-par eek kuttaa saa jaataa deekhaa	I saw something like a dog going down the road.
itnee-meeN duur kuch dhuwaaN saa dikhaaii diyaa	Just then something that looked like smoke was seen in the distance.
aaNkhooN-meeN surxii sii aa-gaii	A kind of redness appeared in the eyes.

Consider, however, the last two examples. Here, /saa/ is used in what may be called its "reductive" function: not smoke itself, but something like smoke; not redness ever so clearly, but something like it. There is no comparison involved; by using /saa/, the speaker merely wants to appear more equivocal. The reductive and comparative functions of /saa/ are equally common in Urdu.

77. Sometimes the co-occurrence of /-kaa/ and /saa/ may involve an ellipsis of the same type as discussed in section 70 above. Examples:

/ghooRee-kaa saa muuNh/ = /ghooRee-kee muuNh-kaa saa muuNh/: "a horse-like face."

/musalmaanooN-kee see tyoohaar/ = /musalmaanooN-kee tyoohaarooN-kee see tyoohaar/: "festivals like the Muslims have."

/Gaalib-kii sii GazleeN/ = /Gaalib-kii GazlooN-kii sii GazleeN/: "ghazals similar to Ghalib's ghazals."

78. /saa/ with pronouns: If the personal pronoun marked with /saa/ occurs as the 'head' of the adjectival phrase, it must be in the oblique case.

mujh saa aadmii	a man like me
kaaș kooii un saa bhii hootaa	I wish there had been someone like him too.

In all such instances the phrase may be expanded by adding some variant of /-kaa/—actually, such expanded phrases, particularly with /-kaa jaisaa/, are more common than the unexpanded. Again, practically speaking, /mujh saa aadmii/ = /meeraa saa aadmii/ = /mujh jaisaa aadmii/ = /meeraa jaisaa aadmii/, "a man like me."

79. The personal pronouns /yee/ and /woo/ do not occur in unexpanded /saa/ phrases. It is always: /in-kaa saa/, /un-kee see/, /us-kii sii/, etc.

However, as demonstratives, /yee/ and /woo/ do occur in unexpanded /saa/ phrases, but always in the direct case, meaning "this one" and "that one" respectively. These phrases are more common in the spoken Urdu than in the written.

woo saa deenaa	Give me that one.
yee sii kitaab	this particular book

Compare the above with the following:

us saa deenaa	Give me something like that one.
is sii kitaab	a book like this one

80. Of the rest of the pronominal forms only /kaun/, /joo/. /itnaa/, /utnaa/, and /kooii/ occur with /saa/. They remain in the direct case before /saa. (The exceptions, /kis-kaa saa/ and /kisii-kaa saa/, are rare in occurrence, and need not be discussed here.)

There is often a significant difference in meaning between /kaun/, "who, what," and /kaun saa/, "which [of several]."

yee kaun kitaab hai?	What book is this?
yee un-kii kaun sii kitaab hai?	Which of his books is this?
woo kis ghar-meeN rahtii hai?	In which house does she live?
woo kaun see ghar-meeN rahtii hai?	In which of the several houses does she live?

It follows that though it is possible to say, /aap-koo in-meeN-see kaun kitaab pasand hai?/, "Which of these books do you like?" it would be preferable to say /aap-koo in-meeN-see kaun sii kitaab pasand hai?/. Other examples.

joo sii aap-koo pasand hoo	Whichever you may like.
kooii sii dee-diijiyee	Give me any of those. [It doesn't matter which one.]
bas itnii sii baat-par aap xafaa-hoo-gaee!	Why, you got angry just because of such a minor matter!

81. /saa/ with adjectives: When /saa/ is used after an adjective, both agree with the noun they modify or refer to. In some cases, the use of /saa/ would be reductive in purpose—it would make the adjective more equivocal or less absolute—with the result that the noun would become indefinite. (For example, /acchii saaRii/, "the good sari," but /acchii sii saaRii/, "a good sari.") In other instances, /saa/ may seem to intensify the meaning of the adjective, especially when the latter implies some contextually undesirable aspect or quality. In most cases, however, it may not have an overt counterpart in the English translation, and only the intonation and context would make the implication clear. Though /saa/ phrases are very common as qualifiers, they are not at all common as predicative complements.

1. kooii acchii sii saaRii dikhaaiyee	Please show me some good sari
2. itnii sii miThaaii-kaa maiN kyaa karuuN	What should I do with such a small amount of candy?
3. itnaa baRaa saa ghar aur us-meeN bas doo aadmii	Such a huge house—and in it living only two persons!

Compare the above with the following:

1. kooii acchii saaRii dikhaaiyee	Please show me a good sari, [why are you showing me this bad one].
2. itnii miThaaii-kaa maiN kyaa karuuN	What should I do with this much candy?
3. itnaa baRaa ghar aur us-meeN bas doo aadmii	Such a big house—and in it living only two persons!

Because /saa/ is inflected like marked adjectives, it comes useful when an unmarked adjective is used in the nominal function, for then /saa/ makes the gender and number of the implied noun unambiguous.

kooii umdaa sii lee-loo	Take some really fine one. (The reference is to some feminine noun.)

82. Word order of adjectives: The linear order of adjectives in a long sequence in Urdu is as follows:

1. Possessive pronominal forms.
2. Demonstratives, interrogatives, /kuch/, /kooii/, etc.
3. Explicators, if any.
4. Simple adjectives.

meerii kitaab	my book
meerii woo kitaab	that book of mine
meerii kuch kitaabeeN	some books of mine
meerii kuch acchii kitaabeeN	some good books of mine
meerii kuch baRii acchii kitaabeeN	some very good books of mine

/kuch/ may sometimes occur before the possessives, but only for the purpose of contrast.

kuch meerii kitaabeeN kuch aap-kii kitaabeeN	Some of my books and some of yours.

Where two simple adjectives—e.g. those which indicate colors, flavors, cost—qualify one noun, the more 'specifying' or 'restricting' one of the two comes first.

kaalii miiThii gooliyaaN	the black sweet pills [as opposed to the white ones]
miiThii kaalii gooliyaaN	the sweet black pills [as opposed to the bitter ones]

In the case of more than two simple adjectives coming together before a noun—something not too commonly done in Urdu—they all seem to carry an equal amount of specifying power.

83. There are no special comparative and superlative endings in Urdu. In both cases the postposition /-see/ is used after the noun or pronoun compared with. For expressing the superlative, /-see/ combines with /sab/, "all." In each case the adjective remains unchanged.

yee kitaab acchii hai	This book is good.
yee kitaab us-see acchii hai	This book is better than that one.
yee kitaab sab-see acchii hai	This book is the best.

When no explicit comparison is made, the explicators /zyaadaa/ and /kam/ may be used before the adjective, which again remains unchanged.

woo kitaab zyaadaa acchii hai	That book is much better.
aaj mausam kam xaraab hai	Today the weather is less bad.

There are also two postpositions, /-kee muqaabilee-meeN/ and /-kii nisbat/, which are used with adjectives for comparative purposes, often in combination with some explicator.

yee kitaab us-kii nisbat zyaadaa acchii hai	Compared to that book, this book is better.

aaj mausam kal-kee muqaabilee-meeN kam xaraab hai	Compared to yesterday, the weather is less bad today.

Further, there are also in Urdu some borrowed Persian adjectives which are comparative and superlative in function. (See 241.)

aaj tabiyat kal-see behtar hai	Today I feel better than yesterday.
woo badtariin saabit huaa	He turned out to be the worst.

84. The following are some of the more common words used as explicators in Urdu.

1. /bahot/: "much; very."

bahot acchii kitaab	a very good book

2. /bahot hii/: "extremely."

bahot hii miiThaa khaanaa	extremely sweet food

3. /zyaadaa/: "excessive." (Also see the comparative function discussed above.)

yee too zyaadaa puraanaa nahiiN	This isn't too old.

4. /bilkul/: "completely; entirely."

yee bilkul acchii nahiiN	This isn't at all good.

5. /kuch/: "somewhat; a little."

yee kitaab kuch acchii hai	This book is somewhat good.

6. /thooRaa/: "somewhat; a little."

ab too thooRaa behtar huuN	Now I'm a little better.

7. /baRaa/: "much; intense."

woo meeraa baRaa gahraa doost hai	He is an extremely close friend of mine.

8. /kam/: "less."

yee kitaab kam xaraab hai	This book is less bad.

9. /aur/: "further; more." (Often, /aur bhii/.)

aglaa mahiinaa aur bhii saxt hai	The coming month is even more difficult.

10. /bee-had/, /bee-intihaa/: "extreme; intense."

bee-had saxt imtihaan	an extremely hard test
bee-intihaa saxt garmii	very severe heat

85. Urdu verbs are cited in dictionaries as infinitives.

aanaa	to come
khaanaa	to eat
khilwaanaa	to have someone fed
bannaa	to be made
banaanaa	to make
banwaanaa	to cause to be made

Urdu infinitives consist of a verbals stem and a suffix, /-naa/. The verbal stem may itself consist of a verbal root and some suffix. In the above examples, /aa-/, /khaa-/ and /ban-/ are simple verbal roots—they cannot be shown to consist of smaller constituents—functioning as verbal stems. On the other hand, /khilwaa-/, /banaa-/, and /banwaa-/ are verbal stems, and can be shown to consist of roots and suffixes.

Verbal stems may also have a number of different endings added to them to form the paradigms of different verbal forms. In our discussion we shall refer to four such verbal paradigms: subjunctive; future; imperfect participle; and perfect participle. Other verbal forms that we shall be referring to will be: the present and past auxiliary forms of /hoonaa/; various imperative forms; and the conjunctive participle.

A relatively simple Urdu verb might often require a more complex equivalent in English; the same, of course, would be true the other way around. This obvious observation is merely to emphasize that there is rarely a one-to-one relationship or correspondence between the verbal systems of two languages. In this book, therefore, our English glosses are essentially situational equivalents, i.e. what would likely be said by an English speaker in the particular situation or context represented by the Urdu. The student should always consider them so, while making sure to understand, in the light of the English gloss, the grammatical constituents of the sentence in Urdu (subject; object; verb; etc.), the relationships between the constituents (e.g. between the adverb and the verb, or between the verb and its grammatical subject), and how those relationships are overtly indicated in the sentence (e.g. by a particular postposition, or through agreement in gender and number).

86 Grammatically, all Urdu infinitives are also marked masculine nouns, except that they neither occur in the plural, nor in the vocative. In other words, the infinitive /aanaa/ may, as a noun, have only two forms: (1) /aanaa/, masculine, singular, direct; and (2) /aanee/, masculine, singular, oblique. As nominals, they may be used as subjects or objects of other verbs and also followed by postpositions. The contextual subject of a infinitive will be marked with the possessive postposition /-kaa/.

ahmad-kaa jaanaa	Ahmad's departure...
ahmad-kee jaanee-par	Upon Ahmad's departure
un-kee soo-jaanee-kee baad	After her falling asleep...
tumhaaree kahnee-see	Due to your saying so...
mujhee tumhaaraa cup-rahnaa acchaa-lagaa	I liked your remaining silent.

Urdu infinitives may also be used as imperatives.(See 91.)

87. Urdu verbal roots and stems may be used by themselves as imperatives.

yahaaN aa	Come here!
ai xudaa, ham-par rahm kar	God, have mercy on us!

These imperatives are used only in the contexts where the person giving the command may possibly address the subject of the command with the pronominal form /tuu/. (See 24.)

88. Subjunctives: The subjunctive in Urdu basically expresses a 'weak' assumption on the part of the speaker. This assumption is usually with reference to some act which is thought or desired to take place after the speech act, and which may, or may not, be contingent upon something. Subjunctive forms, therefore, are used in both conditional constructions and informal commands. (Also see the next section.) Further, when used in declarative sentences, these forms would often be preceded by the adverb, /ṣaayad/, "perhaps." The subjunctive endings, added to verbal roots and stems, are as follows. (See 100 for the irregular forms of /hoonaa/.)

-uuN	lst person, singular; (with /maiN/)
-oo	2nd person; (with /tum/)
-ee	2nd and 3rd person, singular; (with /tuu/, /woo/, etc.)
-eeN	plural and polite; (with /ham/, /aap/, /woo/, etc.)

In the following examples, note how, with /tum/ and /aap/, the subjunctive sometimes functions like an imperative.

ṣaayad woo aaee	Perhaps he'd come.
ṣaayad ham aaeeN	Perhaps we might come.
agar aap jaaeeN	If you should go...
aap ab jaaeeN	You should go now.
tum kahoo	You should speak.
agar tum kahoo	If you say...
aap meeree-saath aaeeN	You please come with me.

89. Future: The future forms in Urdu are made, not directly from the verbal stems, but from the subjunctive forms. The future endings are /-gaa/, /-gee/ and /-gii/, which agree with the verb's subject in gender and number.

woo aaeegaa	He will come.
laRkee aaeeNgee	The boys will come.
maiN kal nahiiN jaauuNgii	I (fem.) won't go tomorrow.
tum un-see milnee kab jaaoogee	When will you go to meet him?
aap khaaeeNgee too maiN bhii khaauuNgaa	I'd eat too if you would eat. (Polite)
tum siikhoogee too woo bhii siikheegii	She'll learn if you will learn. (Informal)

Note that though a subjunctive implies a future action, it simultaneously implies on the part of the speaker a weak, or less-definite, assumption concerning any possibility of that action . With the future form, the speaker's assumption becomes relatively more certain, and may even be seen as an assertion.

agar tum siikhoogee too woo bhii siikheegii	She'll learn if you will learn, [and I have no reason to think you won't].
tum siikhoo too woo bhii siikheegii	She'll learn if you will learn, [but I suspect you won't].

(Also see 93.)

90. Imperatives: We have already mentioned the use of the verbal stems and subjunctives as imperatives. Three other forms need to be mentioned here to complete the list: neutral imperative; polite imperative; and extra-polite imperative.

91. Neutral Imperative: The infinitive, by itself, may also be used as an imperative; the implied pronominal referent being /tum/. In this use, the infinitive indicates more politeness than the subjunctive. For example, both /laaoo/ ("Bring!") and /laanaa/ ("Bring!") would be used with those who, with reference to the speaker, are younger in age, lower in social status, or intimate friends, but /laanaa/ would be preferred when addressing a stranger such as a street vendor or a taxi driver, particularly if one wishes not to sound 'superior'. For the lack of a better word, we are calling this usage, "neutral imperative." Sentences with neutral imperative constructions will often also contain such polite interjections as /zaraa/ (lit. "a little") and /bhaii/. (The latter, though derived from /bhaaii/, "brother," has no lexical equivalent in English. It can be used to address females; it does not have the formality of "Sir," nor does it indicate intimacy or familiarity—it amounts to just being nice.)

92. Polite Imperative: Just as there is a special polite pronominal form, /aap/, so there is also a special polite imperative that goes with it. The latter is made from verbal stems by adding the suffix /-iyee/.

[aap] aaiyee	Please come.
un-see [aap] zaruur miliyee	Please do meet him.

Four very common verbs, however, have slightly different polite imperative forms; these should be memorized separately.

leenaa > liijiyee	Please take.
karnaa > kiijiyee	Please do.
piinaa > piijiyee	Please drink.
deenaa > diijiyee	Please give.

93. Extra-Polite Imperative: The polite imperative forms may have the future ending, /-gaa/, added to them for additional politeness. The resultant form can also function as simply another future construction. (See 254.)

aap dillii zaruur jaaiyeegaa	Be sure to go to Delhi.
zaraa woo kitaab diijiyeegaa	Please hand me that book.
kyaa aap dillii jaaiyeegaa?	Will you go to Delhi?

94. To sum up, we list below the various imperative forms of the verb, /jaanaa/, "to go," in their order of increasing politeness, together with relevant second person pronominal forms.

tuu jaa; tum jaaoo; tum jaanaa; aap jaaeeN; aap jaaiyee; aap jaaiyeegaa

As noted earlier, Urdu speakers would often add various interjections and adverbial forms to make an imperative more polite. The most commonly used such word is /zaraa/. For example, /zaraa yahaaN aanaa/, is more polite than simply /yahaaN aanaa/, both having the same meaning: "Come here."

95. Prohibitives or Negative Commands: These are made by placing one of the three prohibitive markers—/na/, /nahiiN/, and /mat/—before the imperative form. The choice is made on the basis of a notion of politeness: /na/ is considered neutral; /nahiiN/ more emphatic; and /mat/ strongly, even harshly, prohibitive. It follows then that /na/ would be preferred with the more polite forms, while /mat/ would be used in the more informal contexts (i.e. with pronominal referents, /tuu/ and /tum/).

[aap] wahaaN na jaaiyee	Please don't go there.
[tum] yee kaam na karoo	You shouldn't do this work.
[tum] yee kaam mat karoo	Don't do this work.
[tum] wahaaN aaj mat jaaoo	Don't go there today.
[tuu] aaj mat jaa	Don't go today.
[aap] aaj nahiiN jaaiyee	Please, you shouldn't go today.
[aap] aaj mat jaaeeN	Please, you really shouldn't go today.

Of the three prohibitive markers (negative particles), /na/ and /nahiiN/ are used with no restriction to indicate negation in any sentence as needed. /mat/, however, may be used elsewhere only before a subjunctive form.

agar tum mat jaaoo too kyaa kooii buraaii hai?	Would it be so bad if you don't go?
kyaa aap-kee xayaal-meeN ham mat aaeeN	Do you think we shouldn't come?

This use—indicative of the semantic similarity in Urdu between a subjunctive and an imperative—is not very common, and usually either /na/ or /nahiiN/ would be used instead of /mat/.

96 Participles: There are three verbal forms which we shall refer to as participles on the basis of the fact that they may also be used in non-verbal functions as discussed in detail below. Also, as opposed to the already discussed subjunctive and future forms, which imply a definite time reference vis-à-vis the speech act, the participles do not. The three participles are: (i) conjunctive participle; (ii) imperfect participle; and (iii) perfect participle.

97. Conjunctive participles are made by adding /-kar/ or /-kee/ to the verbal stem. /-kar/ is never added to the stem of the verb /karnaa/ "to do." With other verbs, either /-kar/ or /-kee/ may be used, the former being preferred in written prose, the latter in the spoken. In poetry, the choice usually depends on metrical requirements. (In our transcription, a hyphen will be retained with these endings.)

We call this participle conjunctive in view of its function: it links the action of its verb with the action of another verb, as either sequentially preceding the latter or being the 'cause' of its 'effect', both verbs having the same subject.

1a.	maiN un-see miluuNgii	I will meet him.
1b.	maiN jaauuNgii	I will go.
1a + 1b.	maiN un-see mil-kar jaauuNgii	I will go after meeting him.
2a.	woo aap-see milaa	He met you.
2b.	usee xusii huii	He became happy.
2a + 2b.	usee aap-see mil-kar xusii huii	He was happy to meet you.
3a.	usee haNsii aaii	He laughed.
3b.	usee Gussaa aayaa	He got angry.
3a + 3b.	usee haNsii aa-kar Gussaa aayaa	He laughed, then got angry.

Note that in the second example, the two presumed constituent sentences are structurally quite different. The first [2a] is a 'direct' construction, with /woo/, "he," as its subject, both 'really' and 'grammatically'—the verbal form, /milaa/, agrees with /woo/. The second [2b] is an 'indirect' construction, with /usee/, i.e. /us-koo/, "he," as its 'real' subject, but /xusii/ as its 'grammatical' subject—the verbal form, /huii/, agrees with /xusii/. (See 126.) However, the fact of their 'real' subjects being identical allows the use of the conjunctive participle. Further, in this instance, it was possible to use a conjunctive participle only because the first of the two structurally different constituents was a direct construction. Had it been the other way around—indirect construction + direct construction—the use of a conjunctive participle would not have been possible. Note, however, the third example, in which both constituent sentences are indirect

constructions, just as in the first example both are direct. Thus only three possibilities are allowed in Urdu, the third being the least frequent in use.

Though it is possible to use more than one conjunctive participle in a clause—/tum kapRee badal-kar baal banaa-kar kahaaN jaa-rahii hoo?/, "Where are you going, having changed your clothes and done up your hair?"—it is not too frequently done. Otherwise, however, conjunctive participles are extensively used in all kinds of sentences.

Often in some common proverbs and idiomatic constructions as well as in the case of actions perceived to be almost simultaneous, the conjunctive ending may be dropped, with the verbal stem occurring by itself but still communicating a conjunctive meaning. Such usage was more extensive in early Urdu prose; in contemporary Urdu, the conjunctive ending is always retained except as already mentioned.

Early Urdu	Modern Urdu	
ghar-see nikal baahar jaa-baiThii.	ghar-see nikal-kar baahar jaa-baiThii	She came out of the house and sat down.

98. The imperfect and perfect participles are different from the conjunctive in that they act like adjectives in most of the constructions in which they occur. Also, like marked adjectives, their variants are marked by gender and number, and they agree with their grammatical subjects. The conjunctive participle, on the other hand, is exclusively adverbial in function, and also has no variants.

The imperfect participle is often referred to in other grammars as the active, or the present, participle. Likewise, the perfect participle is variously called the passive participle, or the past participle. For the reasons discussed in the next section, we prefer the terms: imperfect and perfect.

The endings for the imperfect participle are /-taa, -tee, -tii, -tiiN/, and for the perfect, /-aa, -ee, -ii, -iiN/. With perfect participles, after any verbal stem that ends in a vowel, a /y/ is regularly added before the masculine singular ending, /-aa/, and irregularly before the other endings. (In the paradigms below, the participle forms are listed in the following order: masculine singular, masculine plural, feminine singular, and feminine plural.)

Verbal Stems		Imperfect Participles	Perfect Participles
aa-	"to come"	aataa, aatee, aatii, aatiiN	aayaa, aaee, aaii, aaiiN
jal-	"to burn"	jaltaa, jaltee, jaltii, jaltiiN	jalaa, jalee, jalii, jaliiN
khoo-	"to lose"	khootaa, khootee, khootii, khootiiN	khooya, khooee, khooii, khooiiN

Some very common verbs, however, have irregular perfect participle forms. These must be learned separately.

Verbs	Perfect Participles	
karnaa	kiyaa, kiyee, kii, kiiN	to do
deenaa	diyaa, diyee, dii, diiN	to give
leenaa	liyaa, liyee, lii, liiN	to take
jaanaa	gayaa, gayee/gaee, gayii/gaii, gayiiN/gaiiN	to go

/jaanaa/ also has another perfect participle form /jaayaa/, which occurs only in the passive construction and a few other restricted uses. More commonly, in the predicative and modifier uses, the regular forms given above are always used.

The feminine plural forms of both the imperfect and perfect participles are used only when no auxiliary verbal form is used with them. If, however, a past or present auxiliary form is placed after the participle, the participle remains in the singular, and the plurality is indicated by the auxiliary alone. (Note the fourth sentence below.)

laRkaa jaataa hai	The boy goes.
laRkee jaatee haiN	The boys go.
laRkii jaatii hai	The girl goes.
laRkiyaaN jaatii haiN	The girls go.

Also consider the following, carefully noting the changes in the feminine participle forms.

laRkiyaaN gaiiN	The girls went.
laRkiyaaN gaii haiN	The girls have gone.
laRkiyaaN gaii thiiN	The girls had gone.
laRkiyaaN nahiiN gaiiN	The girls didn't go.
laRkiyaaN nahiiN gaii haiN	The girls have not gone.
laRkiyaaN nahiiN gaii thiiN	The girls had not gone.

99. Before discussing the imperfect and perfect participles separately, we must try and make explicit a few things characteristic to them.

The two participles do not inherently contain any reference to time. We refer to the /-taa/ forms as the imperfect participles, because they indicate that the action of the verb, with reference to the 'time' indicated by any accompanying auxiliary or verbal form, is not, was not, has not been, and would not be completed or brought to an end—the opposite being the case with the perfect participles. In other words, the imperfect participle refers to a process, or to a repeated action, while the perfect participle refers to an achieved state, or to a single complete act. This distinction is further enhanced when the two are used as 'modifiers', in which case the imperfect participle has a definite 'active' meaning, while the perfect participle has an equally definite 'passive' meaning—/khaataa/, "the eating;" /khaayaa/, "the eaten." In conditional sentences, on the other hand, they are distinguished from each other on the basis of the degree of certainty each is seen to contain. These diverse distinctions can perhaps be better indicated as follows:

	Imperfect Participle	Perfect Participle
1.	an incomplete action	a completed act
2.	a repeated action	a single occurrence
3.	a process or action	an achieved state
4.	active in meaning (refers to the subject of the action)	passive in meaning (refers to the object of the action)
5.	less definite, more presumptive	less presumptive, more definite

With reference to the above distinctions, it must be kept in mind that, in any given sentence, never just one of them is functionally relevant—usually there would be at least two, if not more. Also note that the above list contains no reference to any tense, even though 'a completed act' would by definition imply a past tense. The perfect participle in Urdu can also refer to a future act in a conditional sentence. Hence our preference for the names we have chosen. These dichotomized distinctions will be further elaborated as we discuss the various uses of the two participles.

100. /hoonaa/: It is necessary before proceeding further to acquaint ourselves with all the forms of the verb, /hoonaa/, "to be; to become," since /hoonaa/ is extensively used as an auxiliary verb in most of the constructions discussed below. Note the irregular endings in the subjunctive and future forms. (For the written forms, see Unit 6 in the Script section.)

Present Auxiliary:

hai	non-first person; singular; used with /woo/ and /tuu/
haiN	all persons; plural; used with /ham/, /aap/, and /woo/
hoo	second person; plural; used with /tum/
huuN	first person; singular; used with /maiN/

Past Auxiliary:

thaa	masculine; singular
thee	masculine; plural
thii	feminine; singular
thiiN	feminine; plural

Subjunctive & Future:

hoo (-gaa; -gee; -gii)	with /tuu/ and /tum/, and /woo/ (singular)
hooN (-gee; -gii)	with /ham/, /aap/, and /woo/ (plural)
huuN [hoo'uuN] (-gaa; -gii)	with /maiN/
hooiyee (-gaa)	polite imperative

Conjunctive Participle:

hoo-kar

Imperfect Participle:

hootaa	masculine; singular
hootee	masculine; plural
hootii	feminine; singular
hootiiN	feminine; plural

Perfect Participle:

huaa	masculine; singular
huee	masculine; plural
huii	feminine; singular
huiiN	feminine; plural

The present and past tense auxiliary forms have already been discussed in section 3 as the equational paradigms of /hoonaa/—they emphasized more the meaning, "to be." The other forms more often project the meaning, "to become," though not necessarily. Examples:

woo acchaa hai	He is good.
woo acchaa thaa	He was good.
woo acchaa huaa	He became well.
woo acchaa hoogaa	He must be good. He will become well.
agar woo acchaa hootaa	If he had been good.... If he had become well....
jab woo acchaa hoo-kar aayaa	When he came back after getting well....
woo biimaar hootaa thaa	He used to become ill.
ṣaayad woo us-kaa ghar hoo	That might be his house.
agar woo wahaaN hoogaa...	If he happens to be there...

101. Imperfect Participles: Imperfect participles in Urdu occur in adjectival, adverbial, and verbal phrases, while the adjectival phrase itself may also be used as a nominal phrase. As already mentioned, the imperfect participle in Urdu refers to an incomplete action or, quite often, to a series of that action's occurrences. It thus represents a process rather than an achieved state. It is 'active' in meaning, and therefore always has grammatical agreement with the subject of the action. Lastly, it may often indicate a degree of presumptiveness on the part of the speaker regarding the possible occurrence of the action of the verb.

102. In adjectival phrases an imperfect participle may function either as a nominal, or as a modifier to another nominal. In both cases, it would occur either by itself or followed by the perfect participle form of /hoonaa/, the latter being more commonly the case. When occurring as a nominal, the imperfect participle is inflected like a marked masculine noun unless it is followed by the perfect participle form of /hoonaa/, in which case the latter is inflected like a marked masculine noun, while the imperfect participle is inflected like a marked adjective. When occurring as a modifier, the imperfect participle is always inflected like a marked adjective.

caltii gaaRii	a moving train

khiltaa phuul	a blooming flower
Duubtaa suuraj	the setting sun
baazaar jaataa huaa laRkaa	the boy going to the market
kapRee dhootii huii aurteeN	women washing clothes
hal calaatee huee kisaan	ploughing farmers

Occasionally the imperfect participles of two semantically related verbs occur together as modifiers.

caltee-phirtee loog	men moving to and fro
naactii-gaatii taswiireeN	dancing and singing pictures

In its nominal function, the imperfect participle in Urdu is generally followed by the perfect participle form of /hoonaa/.

jaatee huooN-koo rookoo	Stop those who are going away.
khaanaa khaatii huii-nee kahaa	The one who was eating, spoke.
laRtee huooN-see kahoo	Tell those who are fighting....

Of the above-mentioned uses, the last is the least common. Often such phrases would be replaced by an equivalent 'infinitive plus /-waalaa/' phrase. (See 19.)

103. Imperfect participles may occur in several different kinds of adverbial phrases, some of which are really special idioms and need not concern us. Others would be better discussed later with similar phrases containing perfect participles. Here, for the moment, we shall discuss only three adverbial phrases containing imperfect participles.

104. Imperfect participle of a verb, followed by the perfect participle of /hoonaa/, both agreeing with the subject in gender and number like marked adjectives. This adverbial use of what looks like an adjectival phrase is preferred when one wishes to indicate that the action of the participle was almost simultaneous with the action of the main verb. If the subject of the main verb is followed by /-nee/, the two participles in the adverbial phrase would be in their masculine oblique forms.

woo rootii huii boolii	She said, crying.
woo jaatee huee boolee	He said while going out.
laRkiyaaN gaanee gaatii huii aaiiN	The girls came singing songs.
us-nee muskaraatee huee kahaa	She said with a smile.

105. Imperfect participle of a verb, followed by the perfect participle of /hoonaa/, both in their masculine oblique forms. This adverbial use would quite often indicate that the action of the participle started prior to the action of the main verb. Of course, due to the grammatical agreement mentioned concerning the preceding adverbial phrase, the distinction between the first and the second use may not always be clear. Also, at times, the nature of the two actions might be a cause for ambiguity. Some ambiguities would be cleared by making a reference to the larger

context, or by using the third type discussed in the next section. For the moment, consider the following examples.

1a.	woo kheeltee huee gir-paRii	She fell down while playing.
2a.	woo haNstee huee boolaa	Laughing, he said....

Now compare the above with the following.

1b.	woo kheeltii huii gir-paRii	She fell down as if in play.
2b.	woo haNstaa huaa boolaa	With a laugh, he said....

While 2a and 2b are almost identical in meaning because of the nature of the two verbs, the meanings of 1a and 1b are different because the two actions involved allow for a meaningful differentiation in a detailed context.

106. Imperfect participle of a verb in its masculine oblique form, repeated. This construction is used to indicate unambiguously that the action of the main verb comes later in sequence than the action of the participle. In some instances the action of the main verb would be considered to be an 'effect' of the preceding action, while in other instances the use of this phrase would be required if the action of the main verb is considered to have somehow terminated the action of the participle.

woo booltee-booltee cup hoo-gayaa	While talking he suddenly fell silent.
maiN caltee-caltee thak-gaii	I got tired walking [and stopped].
woo haNstee-haNstee roo-paRaa	While laughing he suddenly began to cry.
us-nee caltee-caltee eek baat kahii	Just as she was leaving she [paused and] said something.

In the above examples the use of the repeated participle phrase is essential to communicate the desired nuance. (Also see 215.)

107. Consider the following sentences:

A.	maiN-nee aatee huee us-koo deekhaa	I saw him/her as I was coming.
B.	maiN-nee us-koo aatee huee deekhaa	I saw him/her as he/she was coming.
C.	maiN-nee us-koo aataa huaa deekhaa	I saw him coming.
D.	maiN-nee us-koo aatii huii deekhaa	I saw her coming.
E.	aatee huee maiN-nee us-koo paRhtee huee deekhaa	As I was coming I saw him/her reading.

F.	woo aataa huaa unkoo deekhtaa thaa	He used to see him/her while coming.
G.	woo aatee huee un-koo deekhtaa thaa	-ditto-
H.	woo aatii huii un-koo deekhtii thii	She used to see him/her while coming.
I.	woo aatee huee un-koo deekhtii thii	-ditto-

The use of the imperfect participle in the above can be variously understood: in some cases as clearly adverbial; in others as some kind of a modifier, agreeing with the object of the main verb. For explanatory purpose, we shall call the first the 'oblique' adverbial, and the second the 'direct' adverbial phrase, though the latter more accurately functions as a 'complement'. The following points may now be noted.

1. Word order plays an important role in reducing ambiguity.
2. When the imperfect participle refers to the subject of the main verb, it occurs in its 'direct' adverbial form only if the subject also occurs in the direct case, i.e. it is not followed by any postposition. The 'oblique' adverbial phrase, however, may occur in both cases.
3. When the imperfect participle refers to the object of the main verb, it may occur in either form.
4. When two imperfect participle adverbial phrases are used in the same sentence, one referring to the subject and the other to the object, or both referring to either one of them, the latter-in-sequence of the two participles may occur by itself, thus avoiding a repetition of /hoonaa/. Of the following sentences, the second and third would be considered more idiomatic. Note that in E3 below, the masculine form, /paRhtaa/, is allowed even for a feminine reference because the pronoun it refers to—/us/—is followed by a postposition. Compare E3 with E4 and E5.

E1.	aatee huee maiN-nee us-koo paRhtee huee deekhaa	As I was coming I saw him/her reading.
E2.	aatee huee maiN-nee us-koo paRhtee deekhaa	-ditto-
E3.	aatee huee maiN-nee us-koo paRhtaa deekhaa	-ditto-
E4.	aatee huee maiN-nee eek laRkaa sootaa huaa deekhaa	As I was coming I saw a boy sleeping.
E5.	aatee huee maiN-nee eek laRkii jaatii deekhii	As I was coming I saw a girl going.

108. In verbal phrases, the imperfect participle most commonly occurs either by itself, or followed by any of the various forms of the verb /hoonaa/. (Two idiomatic constructions involving the verbs /jaanaa/ and /rahnaa/ will be discussed later. See 179 and 180.)

109. The imperfect participle is used by itself to indicate a repeated action in the past, if the sentence also contains references to other repeated past actions which followed the first one.

ham rooz wahaaN jaatee aur taazee phal xariidtee	We would go there every day and buy fresh fruit.

If the first clause had been a single sentence by itself, "We used to go there daily," the imperfect participle would be followed by the past tense auxiliary: /ham rooz wahaaN jaatee thee/. (See 114) It was only because more than one action was to be mentioned that the auxiliary was dropped and the imperfect participle occurred by itself.

jab bhii maiN jaataa woo bahot xus̱ hootee	He'd always be very happy whenever I would go.
woo das bajee kapRee badaltii, khaanaa khaatii, phir iskuul calii-jaatii	At ten-o-clock she would change clothes, have her meal, then go off to school

110. The imperfect participle is used by itself in the kind of conditional sentences which may be called 'contrary-to-fact' conditionals, i.e. the kind of conditional sentences which are rhetorical statements, and in fact imply a negation of themselves: "I would have helped him if he had come, [but in fact neither he came nor did I help him]." (See 221.)

agar tum caltee too kaam ban-jaataa	The work would be done if you were coming. Or: The work would have been done if you had come along.
agar tum na caltee too kaam ban-jaataa	The work would be done if you were not coming. Or: The work would have been done if you had not come along
agar aap aatee too baRii xusii-kii baat hootii	It would be a matter of joy if you would come.

Note that both clauses—the conditional and the main—contain an imperfect participle by itself. These conditional sentences can be translated with either a past tense reference or a future—the context would determine the choice. What is important to note is the sense of indefiniteness or uncertainty implied by the imperfect participle: in the past conditionals it refers to acts which happened opposite of the way they are expressed; in the future conditionals it expresses a kind of uncertainty, or wishfulness, on the part of the speaker, as if the future would likely be the opposite of what is said. Note the 'contrary-to-fact' aspect in the following sentences.

tum na aatee too kaam na bantaa	If you hadn't come the work wouldn't have been done.
deer zaruur hootii magar kaam ban-jaataa	A delay would certainly have occurred, but the work would have been done.

111. Another context where the imperfect participle is used because of its implied 'indefiniteness' is as in the following sentences:

1.	mai caahtaa huuN ki tum bhii caltee	I wish you'd also come along.
2.	woo caahtaa thaa ki maiN bhii us-kee saath caltaa	He wanted that I should also accompany him.

Here the imperfect participles indicate that the desire on the part of the subject of the main clause contained a degree of wishfulness. In both cases the participle may be replaced by an equivalent subjunctive form, with little change in meaning, except that in the first example the subjunctive form—it being the same as the imperative—would indicate a stronger assertion on the part of the subject, "I."

1. a.	maiN caahtaa huuN ki tum bhii caloo	I want you to come along too.
2.a.	woo caahtaa thaa ki maiN bhii us-kee saath caluuN	He wanted that I should also accompany him.

112. Present Imperfect Construction: The imperfect participle of the verb may be followed by the present tense auxiliary forms of /hoonaa/.

1.	aataa huuN saahab	I'm coming, sir.
2.	tum kahaaN jaatee hoo	Where are you going? Where do you go?
3.	woo aksar yahaaN aataa hai	He comes here often.
4.	rooz saat bajee woo meeree paas aataa hai	He comes to me every day at seven.
5.	aap rooz kahaaN jaatii haiN	Where do you go every day?
6.	maiN jab bhii wahaaN jaatii huuN us-koo xus paatii huuN	Whenever I go there I always find him happy.
7.	Thairiyee, ham bhii aap-kee saath caltee haiN	Wait, we too will come with you right now.

As may be evident from the above examples, this construction basically indicates two sets of meanings.

A. The action probably occurred more than once in the past, has not been discontinued, and may be expected to occur in the future too. (Examples 2-6.) There is no strong emphasis on the immediate 'present' moment despite the use of the present tense auxiliary; what is underscored is the frequentative aspect of the action.

B. In 2, but more particularly in 1 and 7, this construction indicates a single act in the immediate future. In this use it is more often found with a first person pronominal reference than otherwise. We use the phrase "the immediate future" because if a regular future form were used instead of the present imperfect construction, the sentence would imply that the action would certainly occur, though not necessarily immediately. Compare 7 above with the following.

Thairiyee, ham bhii aap-kee saath caleeNgee	Wait, we too will come with you.

113. With present imperfect constructions, /nahiiN/ is used for negation, rather than /na/. /nahiiN/ will be placed before the verbal phrase, which in turn would drop the present tense auxiliary unless the negation is meant to be emphatic.

woo jaataa hai	He goes.
woo nahiiN jaataa	He doesn't go.
woo nahiiN jaataa hai	He <u>does not</u> go.

Also, in the case of a feminine plural subject, the imperfect participle would return to its plural form after the auxiliary is dropped. (See 98.)

laRkiyaaN kaalij jaatii haiN	The girls go to college.
laRkiyaaN kaalij nahiiN jaatiiN	The girls don't go to college.
najmaa saahibaa paRhtii haiN	Najma Sahiba studies.
najmaa saahibaa nahiiN paRhtiiN	Najma Sahiba doesn't study.

114. Past Imperfect Construction: The imperfect participle of the verb may be followed by the past tense auxiliary form of /hoonaa/.

woo aksar wahaaN jaataa thaa	He used to go there often.
woo Galtii kartaa thaa agar wahaaN jaataa thaa	He was making a mistake if he used to go there.
aap pichlee saal kahaaN rahtee thee	Where did you use to live last year?
woo wahaaN nahiiN rahtii thiiN	She didn't use to live there.
maiN un-see aksar na mil-paataa thaa	I was often unable to meet her.

The above sentences describe actions that habitually or frequently used to occur in the past over a period of time, but then also ended in the past. There is no implied reference to the present or future. Note also the use of the two particles for negation in the last two examples—here too this construction differs from the previous.

115. Subjunctive Imperfect Construction: The imperfect participle of the verb may occur with some subjunctive form of /hoonaa/.

şaayad woo aataa hoo	Perhaps he's on his way.
mumkin hai woo Thiik kahtaa hoo	It's possible he's telling the truth.
mumkin hai woo rooz wahaaN jaatii hooN	Quite possibly she goes there every day.
jab woo sootee hooN too un-kee paas mat jaaoo	Don't go near him when he might be asleep.

As the above examples indicate, the meaning of this construction comes from two elements: the participle, which indicates a durative action, rather than a state or a single complete instance, and the subjunctive, which indicates a relatively weak assumption regarding the possible occurrence or non-occurrence of the action.

116. Future Imperfect Constructions: The imperfect participle of the verb may be followed by some future form of /hoonaa/.

woo aataa hoogaa	He must be coming.
us din sab loog baiThee hooNgee aur maiN khaRaa huuNgaa	That day everyone will be sitting while I'll be standing.
woo Thiik hii kahtaa hoogaa	He must be telling the truth.
ab too tum cal saktee hoogee?	You must be able to walk now?
tum too rooz wahaaN jaatee hoogee?	You must be going there every day?

As expected, this construction differs from the previous only in that it carries a greater degree of definiteness in its assumption about the possible occurrence or non-occurrence of the action. Otherwise, it too contains both the frequentative or habitual aspect and the 'immediate future' reference, depending, of course, on the context.

117. The imperfect participle of a verb never occurs with the conjunctive participle form of /hoonaa/. It may, however, be used with the imperfect participle of /hoonaa/:

tum kheeltee hootee too ham jiit jaatee	We'd have won if you had been playing.
woo jhuuT na booltee hootee too na pakRee jaatee	He wouldn't have been caught had he not been lying.

The two imperfect participles together give the construction maximum presumptiveness, hence its use for a strong 'contrary-to-fact' statement. The two imperfects also enhance the frequentative aspect. Compare the last example with the following:

woo jhuuT na booltee too na pakRee jaatee	He wouldn't have been caught had he not lied.

The two imperfect participles may be followed by the present or past tense auxiliaries of /hoonaa/, but other forms are not allowed.

woo aksar us waqt kheeltaa hootaa thaa	He often used to be playing at that time.
woo paaNc bajee paRhtii hootii hai	She is always studying at five-o-clock.

In the above two examples, the two participles combine to emphasize the durative and/or habitual aspects of the action, while the auxiliary provides the time reference. This use is not

very common, and often the relevant purpose is obtained by using another construction discussed later. (See 181.)

118. Two non-verbal uses of imperfect participles, with a following perfect participle of /hoonaa/, have already been discussed. (See 104-107.) Even the following verbal uses may be understood in terms of those adjectival and adverbial uses.

woo sootaa huaa	He pretended to be asleep.
woo sootaa huaa to use mat jagaanaa	Don't wake him if happens to be asleep.
agar woo paRhtii huii to us-see na mil-paaoogee	You won't be able to see her if she happens to be studying.

The first example is from early Urdu—that use is no longer common. The other two are conditional sentences of the kind that are still commonly used.

119. Perfect Participle: Like the imperfect participle, the perfect participle in Urdu may occur in adjectival, adverbial, and verbal phrases. It indicates a completed action, or a single complete instance of an action. Also, by itself, it indicates an achieved state rather than a process or action spread over a stretch of time. As opposed to the imperfect participle it is 'passive' in meaning, particularly in the case of transitive verbs, where it always refers not to the subject but to the direct object of the verb, agreeing with the latter in gender and number. (See 99.) Since it expresses an achieved state, the perfect participle is considered more 'definite' than the imperfect participle—in conditional sentences, it indicates a stronger assertion on the part of the speaker regarding the possible occurrence of the action.

120. In adjectival phrases the perfect participle may function as a nominal as well as a modifier. In either case it occurs either by itself or followed by the perfect participle form of /hoonaa/. The latter use, however, is more common, just as it is much more common for a perfect participle to occur as a modifier than as a nominal.

phataa [huaa] juutaa	the torn shoe
ubaalii [huii] tarkaarii	boiled vegetable
ublii [huii] tarkaarii	-ditto-
kursii-par baiThaa huaa aadmii	the man seated on the chair
sooyee huooN-koo mat jagaaoo	Don't wake the sleeping ones.
woo kahii huii baateeN dohraataa rahaa	He kept repeating what had been said.
unhooN-nee baiThee huee aadmiyooN-koo uThaa diyaa	He made the people who were seated get up.
unhooN-nee baiThee huooN-koo uThaa diyaa	-ditto-

Note that the two perfect participles are inflected like marked adjectives when they occur as modifiers; their feminine plural forms are not used in this usage. (Also see 156.)

121. Often the perfect participles of two semantically (usually, also formally) related verbs occur together as modifiers. In such cases they are not followed by the perfect participle of /hoonaa/.

/sunnaa/: "to hear" /sunaanaa/: "to narrate or tell"
/sunii-sunaaii baat/: "a rumor;" lit. "a heard and told matter"

/rakhnaa/: "to place or put" /rakhaanaa/: "to cause to be put"
/rakhii-rakhaaii daulat/: "all the wealth which had been saved"

/bacnaa/: "to be saved" /bacaanaa/: "to save"
/bacii-bacaaii izzat/: "whatever honor had survived"

/kaTnaa/: "to be cut" /phaTnaa/: "to be torn"
/kaTee-phaTee xat/: "torn and mutilated letters"

122. In its nominal function, the perfect participle rarely occurs as the subject of a verb, either in the direct case or followed by /-nee/. Mostly it would be used as the direct object, followed by some postposition and inflected like a marked noun. Even then the combination with the perfect participle of /hoonaa/ is preferred in modern Urdu—the perfect participle of the main verb would be inflected like a marked adjective, and the perfect participle of hoonaa/ like a marked noun. For example, the masculine plural adjectival phrase from /baiThnaa/ would be /baiThee huee/. But if we then add to it the postposition /-koo/, the resultant phrase would be /baiThee huooN-koo/, and not /baiThooN huooN-koo/. (Also, similarly, /baiThii huooN-koo/.) On the whole in modern written Urdu, the nominal use is not too common except when some emphasis is placed on the state described by the participles. The use as a modifier before nouns, however, is common enough. The following is perfectly correct grammatically:

unhooN-nee baiThee huooN-koo uThaa-diyaa	He made the seated ones stand up.

But one is more likely to use it only for some special effect or in some extended context, such as the following:

unhooN-nee baiThee huooN-koo too uThaa-diyaa leekin joo leeTee thee un-koo rahnee diyaa	He made the seated ones stand up, but left alone those who were lying down.

In other contexts, one is more likely to find:

unhooN-nee baiThee huee loogooN-koo uThaa-diyaa	He made the seated people stand up.

123 Such adjectival phrases may also be used to modify a pronoun, in which case the pronoun (i) will always precede the adjectival phrase, and (ii) will always be in its oblique case form.

mujh luTii huii-koo sataanaa kyaa	What gain is there in hurting me who am already robbed?
mujh luTii huii-nee aaj kuch nahiiN khaayaa	I, the robbed one, have eaten nothing today.

Note the use of /mujh/, the oblique form of /maiN/, in the second example. If, for example, we remove the adjectival phrase, /luTii huii/, the pronoun will revert to its direct case form as required by the rules for /-nee/. The same distinction—the use of /un/ instead of /unhooN/—is observed in the following example too.

un sab baiThee huooN-nee haath uThaa-diyee	All those seated ones raised their hands.

124. Before we go on to the other uses of the perfect participle we must clarify certain terms and distinctions that we shall be employing.

The first of these is a distinction between 'transitive' and 'intransitive' verbs. The notion of transitivity in Urdu is not very different from that in English: transitive verbs require the use of a direct object to fully express the action they communicate. One simple way to identify a transitive verb is to place "what?" after it in any declarative sentence. The verb would be transitive if the resultant interrogative sentence does not appear unusual and can easily be answered in a natural manner. For example: "He eats." > "He eats what?" > "He eats apples." Conclusion: "to eat" is a transitive verb.

With reference to Urdu verbs, however, we use the term 'transitive' to identify only those verbs which are not only transitive in meaning in the above sense <u>but also require the use of the postposition /-nee/ after their 'natural' or 'real' subjects in the constructions where their perfect participle forms occur as finite verbs</u>. (We may also sometimes refer to them simply as the "/-nee/ verbs.")

Almost all the semantically transitive verbs of Urdu are also grammatically transitive—i.e. require the use of /-nee/, but there are a few exceptions too. (Two very common such verbs are: /laanaa/, "to bring," and /milnaa/, "to meet.") In our glossaries transitive verbs are indicated with the symbol "N" in the appropriate column.

Then there are a few Urdu verbs which may be considered semantically complete with or without a direct object, and which may occur with or without /-nee/. For example, /laRnaa/: "to fight."

woo mujh-see laRaa	He fought with me.
woo mujh-see laRaaii laRaa	He fought a battle with me.
us-nee mujh-see laRaaii laRii	-ditto-

Or, /samajhnaa/: "to understand."

tum meerii baat nahiiN samjhee	You didn't understand what I said.
tum-nee meerii baat nahiiN samjhii	-ditto-

Such verbs may be referred to as 'neutral verbs'. They are identified in our glossaries with a lower-case "n." All exclusively intransitive verbs are left unmarked in the glossaries. (See the introduction to the main glossary in Vol. II.)

125. What is a 'natural' or 'real' subject? Without indulging in philosophical apologia we may say that whatever is the subject of a verb when it occurs in a subjunctive or future 'direct' construction, is also the 'real' subject of the perfect participle form of that verb. But, in the latter context, the 'real' subject, being in the oblique case and followed by the postposition /-nee/, will not determine the gender and number of the perfect participle; instead, the perfect participle will have a different 'grammatical' subject—its direct object—with which it would agree in gender and number, unless it too is followed by some postposition, in which case the perfect participle would always be in its masculine singular form. Consider the following sentences in which "I" is a male speaker.

1.	maiN aataa thaa	I used to come.
2.	maiN aayaa	I came.
3.	maiN aauuNgaa	I will come.
4.	maiN paRhuuNgaa	I will read.
5.	maiN kitaab paRhuuNgaa	I'll read the book.
6.	maiN-nee kitaab paRhii	I read the book.
7.	maiN-nee xat paRhee	I read the letters.
8.	ham-nee us-kii bahan-koo deekhaa	We saw his sister.

In the above, /maiN/, is the 'real' subject in the first seven sentences, but in the first five, it is also the 'grammatical' subject—it is in the direct case and the verbal forms agree with it. In 6 and 7, /maiN/ remains the 'real' subject, but now it is in the oblique case because it is followed by the postposition /-nee/. Now the direct objects, /kitaab/ and /xat/, respectively, become the 'grammatical' subjects of the perfect participle. On the basis of just comparing 2 with 6, therefore, we can say that /aanaa, / is intransitive, but /paRhnaa/ is transitive. Note that in 8, the perfect participle can agree with neither the real subject nor the direct object since both are followed by postpositions; it therefore must occur in its masculine singular form.

126. In the preceding section we used the term: 'direct' constructions. What do we mean by it, and how do direct constructions differ from the indirect? So far our discussion of Urdu constructions has been mostly in terms of their formal constituents and how the latter relate to each other, without giving any defining power to their English glosses. But there are some constructions whose key feature might best be described to English speaking students—the primary users of this book—in terms of their normal English equivalents. That is the case with what we shall refer to as indirect constructions.

1. Direct constructions, (DC), are those in which the 'real' subject of the verb, identical with the subject of the verb in the English gloss, occurs either in its direct case form, without any postposition, or in the oblique case, followed by the postposition /-nee/.

2. Indirect constructions, (IC), are those in which the 'real' subject of the verb, identical with the subject of the verb in the English gloss, never occurs in the direct case; instead, it always appears in the oblique, followed by some postposition other than /-nee/, most frequently /-koo/.

maiN likhtaa thaa (DC)	I used to write.
maiN-nee xat likhaa (DC)	I wrote the letter.
mujhee xat likhnaa hai (IC)	I have to write a letter.
mujhee likhnaa caahiyee (IC)	I ought to write.
un-koo waqt na thaa (IC)	They didn't have the time.
aap-kee cooT lag-saktii hai (IC)	You can get hurt.

Some common indirect constructions will be discussed later. (See 190-193.) Then there are some Urdu verbs which always require indirect constructions; these will be indicated in our glossaries with a symbol for the appropriate postposition each requires. (For more details, see the introduction to the main glossary in Vol. II.)

127. In adverbial phrases, the perfect participle occurs by itself, followed by the perfect participle of /hoonaa/, or followed by itself (i.e. repeated). The choice will often depend on the nature of the verb.

Here we must again point out that the imperfect participle of a verb in Urdu will refer to an ongoing process or action and thus will be active in meaning and always have the subject of the verb as its referent. On the other hand, the perfect participle, in the case of transitive verbs, will refer to the direct object and thus will be passive in meaning, or, in the case of intransitive verbs, it will have the subject as its referent, but will emphasize its achieved or completed state. (In fact, the emphasis on an achieved state will also mark the reference to the direct object.) Certain contexts, therefore, will allow the use of only one or the other of the two. Similarly, certain verbs will more often be found in one form than the other. Take the verb /roonaa/, "to cry." While we can say,

us-nee rootee huee kahaa	He said, crying.

We cannot say, /us-nee rooee huee kahaa/—it will be considered meaningless. But the two participles make for two separate but equally meaningful sentences in the following examples. Note the shift from an achieved state to an ongoing process.

us-koo rooee huee eek ghanTaa hoo-gayaa	It has been an hour since he last cried.
us-koo rootee huee eek ghanTaa hoo-gayaa	It has been an hour since he started crying.

Now consider the verb /baiThnaa/, "to sit."

woo baiThtaa hai	He sits.
woo baiThaa hai	He is sitting. He is seated.
us-nee baiThee huee kahaa	He said while seated.
us-nee baiThtee huee kahaa	He said as he was sitting down.
us-koo baiThee huee eek ghanTaa hoo-gayaa	It has been an hour since he sat down.
us-koo baiThtee huee eek ghanTaa hoo-gayaa	It has been an hour since he started trying to sit down.

In the discussions that follow it would be useful to bear in mind similar lexical and contextual constraints in order to generalize correctly from our necessarily shortened examples.

128. The perfect participle of only an intransitive verb may occur repeated in an adverbial function. If the subject of the main verb of the sentence is followed by some postposition, the repeated participle will always be in its masculine oblique form; in other contexts, the repeated participle would usually agree with the subject in gender and number—like marked adjectives—but it might also be found simply in its masculine oblique form. (The latter usage is not so common in the written Urdu.)

woo leeTaa-leeTaa boolaa	He spoke while still lying down.
woo jhukii-jhukii meeree-paas aaii	Bent down, she came near me.
laRkii-nee leeTee-leeTee kahaa	The girl, while still lying down, said...
laRkiyaaN leeTii-leeTii booliiN	The girls spoke while still lying down.
laRkiyaaN leeTee-leeTee booliiN	-ditto-

129. If the original verb is transitive, the perfect participle will not occur repeated; instead, it would occur in the masculine oblique form, either singly or followed by a similarly inflected perfect participle form of /hoonaa/.

tum yahii kapRee pahnee huee caloo	You should come along wearing these same clothes.
woo nazreeN jhukaaee huee boolii	She spoke with down-turned eyes.
woo muuNh khoolee khaRii thii	She stood there with her mouth open.
woo aaNkheeN phaaRee mujhee deekhtaa rahaa	He kept looking at me wide-eyed.

These adverbial phrases describe a state which was clearly established prior to the action of the main verb and continued during it. The formally similar imperfect participle phrases generally indicate that the two actions started almost simultaneously. (See 104.)

130. If the original verb is intransitive, and the subject of the main verb is not followed by any postposition, the perfect participle would agree with the subject like a marked adjective. Again, it may occur either singly or followed by the perfect participle of /hoonaa/, which too would agree with the subject like a marked adjective.

	tum kamree-meeN ghusii kyaa kar-rahii hoo?	What are you doing there hiding in the room?
Or,	tum kamree-meeN ghusii huii kyaa kar-rahii hoo?	-ditto-
	woo deer-tak baiThii rootii rahii	For a long time she sat there crying.

woo wahaaN leeTaa huaa kitaab paRh-rahaa hai	He is lying there reading a book.

131. It may be asked, what is the difference between the above usage and the adverbial phrase consisting of a repeated perfect participle? First it should be noted that in Urdu repetition within an adjectival phrase adds a sense of enumeration or multiplicity, while repetition within an adverbial phrase adds a degree of emphasis or intensity. Compare the second and fourth examples below.

1.	acchii kitaabeeN	the good books
2.	acchii acchii kitaabeeN	many good books; all the good books
3.	dhiiree booliyee	Please speak slowly.
4.	dhiiree dhiiree booliyee	Please speak very slowly.

In the adverbial phrase under discussion, this kind of emphasis or intensity may sometimes suggest a close identity between the action of the participle and that of the main verb; on the other hand, in another context, it may imply some incongruity between the two actions.

woo jhukii-jhukii meeree-paas aaii	Bent down, she came near me.

In the above we wish to underscore the fact that she was bent down all the time she was coming near. Compare it with the following.

us-nee leeTee-leeTee jawaab diyaa	He replied without getting up.

The literal meaning of the above sentence is, "He replied while lying down," but idiomatically it would be best translated by its situational equivalent in English, "He replied without getting up," emphasizing the fact that though culturally he was expected to get up, he did not. Both, however, describe a state which continued during the action of the main verb. (Compare the use of repetition in the case of imperfect participles described in section 106.)

132. If the verb of the perfect participle is intransitive, but the 'real' subject of the main verb is followed by some postposition, the following distinctions are generally observed.

1. If the 'real' subject of the main verb is followed by the postposition /-nee/, the repeated participle phrase is preferred, and both participles would be in the masculine oblique form.

us-nee leeTee-leeTee jawaab diyaa	She answered without getting up.
us-nee baiThee-baiThee saaraa kaam kar-Daalaa	He finished the work while sitting there.

2. If the 'real' subject of the main verb is followed by some other postposition, the adverbial phrase would more often be of the type: perfect participle, followed by the perfect participle of /hoonaa/, both in the masculine oblique form. This does not discount the use of the repeated participle phrase for some special emphasis, as in the last example below.

usee gaee huee bahot din hoo-gaee	It has been many days since she left.
mujhee yahaaN aaee huee bahot deer huii	It has been quite some time since I arrived here.
usee baiThee-baiThee puuraa din biit-gayaa	He went through the entire day just itting there.

133. The uses of adverbial phrases made with imperfect and perfect participles discussed so far were in the context of sentences in which the subject of the main or finite verb was also the implied subject of the participle. But these phrases may also be used in sentences where the two subjects are not identical, and consequently both must be mentioned. In such cases the subject of the participle in the adverbial phrase will be followed by the postposition /-kee/, after which would come the adverbial phrase, consisting of the relevant participle, either repeated or followed by the perfect participle of /hoonaa/, both in the masculine oblique case form, i.e. ending in /-ee/.

woo gaaRii-kee caltee huee kuud-paRaa	He jumped out while the train was moving.
woo gaaRii-kee caltee-caltee kuud paRaa	The train had barely moved when he jumped out.
caukiidaar-kee rahtee huee bhii coorii hoo-gaii	Despite the watchman's living here, there was a burglary.
film-kee ʂuruu-hootee-hootee eek ghanTaa lag-gayaa	An hour past before the film got actually started.
meeree baiThee-baiThee apnaa kaam xatm-kar-loo	Get your work finished while I'm still sitting.
meeree baiThtee-baiThtee us-nee kaam xatm kar-Daalaa	She finished the work before I could really sit down.

This use, however, is not very common, particularly with a perfect participle. Note how the various nuances are expressed in the English glosses with additional words.

134. In verbal phrases, the perfect participle of a verb mostly occurs either by itself or followed by various forms of /hoonaa/.

In the case of transitive verbs, the 'real' subject of the perfect participle will be followed by the postposition /-nee/; the participle will then agree, in gender and number, with its direct object—with some exceptions. The direct object of a transitive verb in Urdu usually occurs in the direct case, i.e. unmarked by any postposition, unless it happens to be a proper noun (a personal name) or a pronoun referring to a specific human being, in which case it <u>must</u> be followed by the postposition /-koo/. Another exception would be the case of a direct object which was made specific in some way—by an earlier mention, by giving it a proper name, or by establishing some specific relationship with the subject—in which case it <u>may</u> be followed by the postposition /-koo/, especially if the reference is to some human being. Usually, however, a non-human direct object, specific or non-specific, would occur in the direct case, without /-koo/, thus making it possible for the perfect participle to agree with it in gender and number.

When the direct object is followed by /-koo/, the perfect participle always occurs in its masculine singular form, i.e. ending in /-aa/. This also happens if no direct object is mentioned or implied, or if a coordinate clause, introduced by the particle /ki/, is to be considered the participle's direct object.

Here two more things should be mentioned to make our examples, below and later, fully meaningful.

1. The indirect object of a transitive verb will almost exclusively be marked with the postposition /-koo/, which will not be dropped for any reason.

2. Urdu does not have a separate definite article; any noun not marked by /eek/, "a; one," /kooii/, "any; some," /kuch/, "some," or some other indefinite marker would be perceived in Urdu as "definite."

Examples:

saliim-nee kitaab deekhi	Salim saw the book.
saliim-nee eek laRkaa deekhaa	Salim saw a boy.
saliim-nee us laRkee-koo deekhaa	Salim saw that boy.
saliim-nee us laRkii-koo deekhaa	Salim saw that girl.
saliim-nee us-koo kyaa diyaa	What did Salim give her?
saliim-nee yee naii kitaab likhii hai	Salim has written this new book.
saliim-nee likhaa hai ki woo kal aaeegaa	Salim has written that he'd come tomorrow.

135. Simple Past Construction: The perfect participle may occur by itself.

jab maiN kal wahaaN gayaa	When I went there yesterday....
woo mujh see kal milii	She met me yesterday.
yee kaam kis-nee kiyaa?	Who did this work?
laRkii-nee kitaabeeN paRhiiN	The girl read the books.
laRkee-nee kitaabeeN paRhiiN	The boy read the books.
laRkee-nee laRkii-koo kitaabeeN diiN	The boy gave the books to the girl.

In the above, the perfect participle indicates a single complete act, thus expressing an event in the past. This past could be immediate or remote, for no such distinction is implied by the participle, nor is it indicated here by any explicitly time-marked auxiliary. It does not indicate, either, whether the effects of that past event are still applicable, or has something else happened since then. We call this usage the simple past construction.

136. Another use of a perfect participle by itself is in conditional sentences, where it would be used (1) in the conditional clause before a main clause containing a future form, or (2) in both clauses. As discussed earlier, the perfect participle of a verb, referring to a single complete event, also contains the sense of something being more certain and definite. Hence, in a future conditional sentence, it would express a stronger assumption regarding some future act. (Also see 153 and 221.)

agar woo aayaa too maiN us-see baat karuuNgaa	If he comes, I will talk to him.
agar woo aayaa too kaam bigRaa	If he comes, [you can be sure] the work will go wrong.
agar yee baat sahii-niklii too baRii badnaamii hoogii	We'll be utterly shamed if this turns out to be true.
yee baat sahii-niklii aur badnaamii huii	We'll be utterly shamed the moment this turns out to be true.

137. Present Perfect Construction: The verbal phrase in this construction consists of the perfect participle of the main verb, followed by some form of the present tense auxiliary.

woo baiThaa hai	He is seated. He is sitting.
woo kahaaN gaii haiN?	Where has she gone?
aap un-see milee haiN?	Have you met him?
agar woo baiThaa hai too us-koo baiThaa-rahnee-doo	If he is sitting there, let him remain seated.
woo kab-see yahaaN Thairii hai?	How long has she been staying here?
jii haaN, maiN-nee yee kitaab paRhii hai	Yes, I have read this book.

This construction indicates that the action of the participle verb happened some time in the past, remote or immediate; however, the effect of that action, or the state described by that participle—referring to the object, in the case of transitive verbs, and to the subject, in the case of intransitive verbs—has continued into the present, and, from the perspective of the speaker, nothing possibly has happened to erase that state or effect. (See further discussion below.)

138. Past Perfect Construction: The verbal phrase in this construction consists of the perfect participle of the main verb, followed by a past tense auxiliary.

maiN-nee yee kitaab pichlee saal paRhii thii	I had read this book last year.
woo kal wahaaN gayaa thaa aur un-see milaa thaa	He definitely went there yesterday and met him.
woo kal bhii aaii thii aur aaj bhii	She had come yesterday, and today too.
un-koo kitaabeeN kis-nee bheejii thiiN?	Who had sent him the books?
jab tum un-see milee thee, too unhooN-nee kyaa kahaa thaa?	What had he said to you when you had met him?
yee imaarat kis-nee banwaaii thii?	Who had this building built?

This construction indicates that the action of the participle verb happened in the past, remote or immediate; however, the effect of that action, or the state described by the participle, is

not necessarily implied to have continued into the present. In fact, it might have not, and that something else could have happened in the interim.

139. It will be useful at this point to establish some kind of a semantic range for each of the three constructions discussed above. We do that by contrasting them within otherwise identical sentences, and describing the related context for a better understanding of each.

A. Simple Past: woo aayyaa/

This short sentence will generally be translated as "He came," but that does not imply that the perfect participle always means that the act of coming occurred before the speech act. In a conditional phrase, e.g. /agar woo aayaa too /, "If he comes...," the same participle expresses an act that would happen after the speech act. Further, in a slightly modified form in /loo, woo aa-gayaa/—"There, he's come!"—it will indicate that the act of the participle was almost simultaneous with the speech act. What is common to all is the expression with some certainty that it was/is/will be a single complete instance of "coming."

Now consider /woo eek haftaa huaa aayaa/, "He came a week ago." The use of the adverbial phrase eliminates any ambiguity. The act definitely happened before the speech act. However, note that it does not in any way indicate whether the 'effect' has continued into the present—in other words, whether 'he' is still here.

B. Present Perfect: /woo aayaa hai/

This will be usually translated as "He has come." But an equally correct situational equivalent in English would be, "He is here." The present tense auxiliary here implies that the state expressed by the participle has continued into the present—the act of coming happened prior to the speech act, but the subject of the verb is still in the state of "having finished the act of coming"—that, so far as the speaker is concerned, whatever else the subject might have done 'he' has not gone away.

Likewise: /woo eek haftaa huaa aayaa hai/, "He came a week ago [and is still here]."

C. Past Perfect: /woo aayaa thaa/

This would be usually translated as "He had come," but another, equally correct translation would be: "He was here [earlier]." The act of coming definitely happened prior to the speech act, but as for the 'state' expressed by the participle, the speaker knows only that the subject was in that state at one particular time in the past but might not be at the time of the speech act—in other words, the subject "had [definitely] come," but also "could have left."

Hence: /woo eek haftaa huaa aayaa thaa/, "He came a week ago." But also, "He was here a week ago [but I don't know if he's still here—probably he is not]."

Now consider the following pair: /maiN wahaaN gayaa huuN/, /maiN wahaaN gayaa thaa/ Both report that the act of going happened prior to the speech act. But while the first sentence simultaneously emphasizes the fact that "I have been there"—i.e. "I have had the experience of going there and it is still meaningful for me"—the second sentence, by itself, puts prominent emphasis only on the fact that the act of going took place sometime in the past. In both, of course, the subject is no longer "there." In other words, compared with the second, the first sentence more obviously makes a statement about the subject's present condition. This

becomes clear when we treat the two sentences as the possible responses to two separate questions.

Q1.	aap kabhii wahaaN gayee haiN?	Have you ever been there?
A.	jii haaN, maiN wahaaN gayaa huuN	Yes, I have been there.
Q2.	aap aaj wahaaN gayee thee?	Did you go there today?
A.	jii haaN, maiN wahaaN gayaa thaa	Yes, I did go there.

Compare the above with the following in which we use them, with some additional material, in two separate answers to a single question.

Q.	kyaa aap-nee yee kitaab paRhii hai?	Have you read this book?
A1	jii haaN, maiN-nee yee kitaab paRhii hai. bahot acchii hai	Yes, I have read this book. It's very good.
A2	jii, maiN-nee yee kitaab paRhii thii, leekin bahot din huee	Yes, I did read this book, but that was some time ago.

Note how in the second answer /jii/ is used as a polite response, but this time without /haaN/ to avoid self-contradiction.

140. The sequential relationship between the simple past (SP), present perfect (PnP) and past perfect (PsP) constructions, particularly that between SP and PsP, is likewise very important in the context of a series of sentences forming a separate paragraph or speech act. Consider the following examples:

> A. (1) /maiN kal un-see milnee gayaa [SP] (2). unhooN-nee kahaa [SP] (3) ki woo eek din pahlee haamid-see milnee gayee thee [PsP], (4) leekin us-see na mil paaee [SP]/.
> "(1) I went to see him yesterday. (2) He said that (3) he had gone to see Hamid the day before, (4) but couldn't see him."

In the above discourse, the first verbal phrase is SP, but it could have been PsP for emphasis; in either case, however, the SP of 2 was obligatory. The PsP in 3 expresses what occurred before both 1 and 2. But it could have been an SP, because as a part of a quoted speech, it is independent of the relationship established by the verbal phrases outside of it. It will, however, have its own relationship with other clauses within that speech. Consequently, 4, which follows 3 in time sequence, must be an SP.

> B. (1) /maiN kal un-see milnee gayaa thaa [PsP]. (2) cuuN-ki unhooN-nee kahaa thaa [PsP] ki caar bajee-kee baad aanaa, (3) is liyee maiN saat bajee gayaa [SP]. (4) unhooN-nee bataayaa [SP] (5) ki haamid saahab subh-kii gaaRii-see aayee haiN [PnP]. (6) haamid saahab-kee bhaaii bhii aayee thee [PsP] (7) leekin woo doopahar-meeN calee-gayee [SP]/.

"(1) I went to see him yesterday. (2) Because he had asked me to come after four o'clock, (3) I went there at seven. (4) He told me that (5) Mr. Hamid had arrived by the morning train. (6) Mr. Hamid's brother had also come, (7) but he went away at noon."

The PsP in 1 makes a definite statement. 2 expresses what happened before 1, and therefore must be a PsP. 3 indicates an act which has already been expressed emphatically and therefore need not be emphasized again—hence an SP. But if, instead of /is liyee/, "therefore," one had said /isii liyee/, "for that very reason," one might have repeated the emphasis and used a PsP. 4 is in SP and, coming after 1, cannot be otherwise. 5 is a part of a separate narrated speech. It indicates that Mr. Hamid arrived before the speech act (4), and that, in the speaker's opinion, he was still around. 6 indicates an act which also happened before 4, but indicates that in this case the person was no longer around. The latter implication is overtly expressed by 7, which has to be in SP after the PsP of 6.

C. (1) /maiN-nee kitaabeeN xariidiiN [SP], (2) aur ghar-kii taraf cal-paRaa [SP]. (3) itnee-meeN baariṣ hoonee-lagii [SP]. (4) maiN eek peeR-kee niicee khaRaa hoo-gayaa [SP]. (5) abhii doo minaT guzree thee [PsP] (6) ki eek mooTar paas aa-kar rukii [SP]. "(1) I bought the books (2) and set off towards home. (3) Just then it began to rain. (4) I stopped under a tree. (5) Only two minutes had passed (6) when a car came and stopped near me."

The two SP constructions in the first-sentence express two acts which occurred prior to the speech act. But the speaker apparently feels no need to emphasize the fact that the two acts had fully occurred before something else occurred; he would otherwise have not only used PsP constructions but also a more 'completive' form of the first verb, as well as some additional device to link the first two acts together before expressing the third, which then will have to be an SP. For example, /maiN-nee kitaabeeN xariid-lii thiiN aur ghar-kii taraf cal-paRaa thaa ki itnee-meeN baariṣ hoonee-lagii/, "I had bought the books and started homeward when it suddenly began to rain." In either case, 4 must be an SP. The next clause, 5, has a PsP in order to convey the kind of emphasis we just discussed above. And again, after the PsP of 5, the SP of 6 was obligatory.

141. The examples so far have been of intransitive verbs. With transitive verbs, the foremost thing to keep in mind is that the referent of the perfect participle will be the direct object of the verb, and that the participle will agree with the direct object in gender and number, exactly like a marked adjective. In other words, the relationship between the direct object of the verb and the perfect participle will be of the same nature as that between the subject of an equational sentence and any adjective functioning as its predicative complement. This becomes strongly evident in the case of the present perfect and past perfect constructions, since in both cases the participle will be followed by an auxiliary form of /hoonaa/. Further, the real subject of the perfect participle of the transitive verb—the noun or nominal phrase with the postposition /-nee/—could be omitted for some reason. (In which case, the remaining will still be a complete sentence, with a verbal phrase and a grammatical subject that would determine the gender and number agreement in the perfect participle.) The new sentence would differ from the original in one important respect: the new sentence would focus on the 'state' in which the direct object is, while

the original sentence focused on the 'action' of the real subject. Consider the following examples:

1. maiN-nee kitaab meez-par rakhii	I placed the book on the table.

It describes a single act which occurred prior to the speech act, probably as one among a series. It is not concerned with the state of the book, i.e. whether it is still on the table.

2. maiN-nee kitaab meez-par rakhii hai	I have put the book on the table.

This is a statement, from the speaker's point of view, of two facts:

A. "I" was the one who put the book, i.e. "I" is in the state of one who put a certain book on a certain table. In simpler terms, the above sentence—like the first sentence—could be an answer to the question, /meez-par kitaab kis-nee rakhii/, "Who put the book on the table?"

B. The second fact is that as far as the speaker is concerned the book is still on the table, i.e. the book is in the state of one which was placed somewhere and then not removed from there.

Having noted the above, we can also see how the same sentence can occur without its real subject, /maiN-nee/, and have a different emphasis or meaning.

3. kitaab meez-par rakhii hai	The book is lying on the table.

Now it is an exclusive statement about the 'state' in which the book is, and makes no reference, implied or overt, either to the 'actor' or the 'act'. Structurally and in intent it can be seen as being no different from an equational sentence about the book, e.g. /kitaab acchii hai/, "The book is good." The third sentence, therefore, may be considered as one possible response to the question, /kitaab kahaaN rakhii hai?/, or /kitaab kahaaN hai?/, "Where is the book?"

142. What was said above about the example with a present tense auxiliary would also be true for the following example with a past tense auxiliary.

maiN-nee kitaab meez-par rakhii thii	I had put the book on the table.

It expresses a single complete act which occurred prior to not only the speech act but even some possible other act preceding the speech act itself. It describes the state in which "I" and the book were before some other possible act happened. The above sentence, therefore, can occur in a longer sentence, e.g.:

maiN-nee kitaab meez-par rakhii thii ki kisii-nee pukaaraa	I had just placed the book on the table when someone called.

Or it can occur by itself as one possible response to the question, /kitaab kahaaN hai/, "Where is the book?" In the latter case, however, it would also imply something additional: "I had put the book on the table. [And it should still be there, but if it is not, I don't know anything about it.]"

It then follows that the sentence in the original example can also occur without its real subject, /maiN-nee/. It would still be grammatically complete, but would now fully focus on "book," the grammatical subject of the perfect participle.

kitaab meez-par rakhii thii	The book was lying on the table.

143. Two things, however, should be kept in mind concerning the above noted distinctions.

1. These distinctions are theoretically true for all transitive verbs, but that is not the case in practice. The reason is that most transitive verbs in Urdu also have corresponding intransitive forms, and the latter are preferred if the sentence intends to focus on the 'state' of what would be the transitive verb's object—the latter would now gain emphasis by becoming the subject of the intransitive verb. Only a few transitive verbs—/rakhnaa/, "to place," being one of the commonest—do not have corresponding intransitive forms. In all other cases, the transitive form would be used when the focus is on the 'actor' or the 'act', and the corresponding intransitive when the focus is on the 'object'. Compare A with B in the following.

A.	maiN-nee kitaab khoolii hai	I have opened the book.
B.	kitaab khulii hai	The book is open.

Other examples:

kitaab us-nee phaaRii hai	He tore the book. He has torn the book.
kitaab phaTii hai	The book is torn
maiN-nee caaee-meeN sakar Daalii thii	I had put sugar in the tea.
caaee-meeN sakar Dalii thii	There was sugar in the tea.

2. The 'state-ness' or 'adjective-ness' of the perfect participle may be enhanced by adding to it a matching form of the perfect participle of /hoonaa/. This can be done with transitive and intransitive verbs alike. (Also see 155.)

	kitaab meez-par rakhii thii	The book was lying on the table.
Cf.	kitaab meez-par rakhii huii thii	The book was lying on the table.
	yee kitaab phaTii hai	This book is torn.
Cf.	yee kitaab phaTii huii hai	This book is torn.
	caaee-meeN sakar Dalii huii hai	There is sugar in the tea.

It is also possible to have a sentence like, /maiN-nee kitaab khoolii huii hai/, "I have the book open," but the usage is not too frequent. The same contents would be more commonly expressed as: /maiN-nee kitaab khool-rakhii hai/.

144. When both transitive and intransitive verbs are available for related actions, it is more common to use the intransitive verb when the focus is on the 'state in which something is. If, however, we simultaneously wish to indicate the 'agent' who brought about that state, we use the

transitive verb. The construction would then be: the perfect participle of the transitive verb, followed by the perfect participle of /hoonaa/, both preceded by the 'agent', marked with the possessive postposition /-kaa/ as another adjectival phrase, the two adjectival phrases agreeing in gender and number with the subject of the sentence, i.e. the 'object' of the 'action'.

	yee kitaab phaTii huii hai	This book is torn.
Cf.	yee kitaab meerii phaaRii huii hai	This book was torn by me. Or, This is the book I tore.
	kamree-meeN qaaliin bichaa huaa hai	A carpet is laid out in the room.
Cf.	kamree meeN qaaliin meeraa bichaayaa huaa hai	The carpet in the room has been laid out by me.
	yahaaN eek naii imaarat banii huii hai	A new building has gone up here.
Cf.	yahaaN eek naii imaarat meerii banwaaii huii hai	There is a new building here built by me.

Other examples:

yee kitaab meerii paRhii huii hai	I have read this book. (Lit., This book has been read by me.)
woo xat us-kaa likhaa huaa thaa	That letter had been written by him.
yee peeR kis-kee lagaaee huee haiN	Who planted these trees? (Lit., By whom have these trees been planted?

145. The 'agent' phrase and the participle phrase can also occur together as modifiers, i.e. before the 'object'. Compare the following sentences with their matches in the preceding section.

yee meerii phaaRii huii kitaab hai	This book was torn by me.
woo us-kaa likhaa huaa xat thaa	That was the letter written by him.
yee meerii banwaaii huii imaarat hai	It is a building I built.

The importance of these phrases lies in their economy: they can often replace an entire relative clause, as in the following examples.

	maiN aap-kee diyee huee ghar-meeN rahtaa huuN	I live in the house given by you.
Cf.	maiN us ghar-meeN rahtaa huuN joo aap-nee diyaa thaa	I live in the house which you gave me.

	kyaa aap-koo meerii bheejii huii kitaabeeN miliiN?	Did you get the books sent by me?
Cf.	kyaa aap-koo woo kitaabeeN miliiN joo maiN-nee aap-koo bheejii thiiN	Did you get the books which I sent you?

In many of the above examples, the verbal phrase was glossed with a passive construction. These, however, are not the true "passive" constructions of Urdu; the latter will be discussed later. (See 184.)

146. Subjunctive Perfect Construction. The perfect participle of a verb may occur followed by a subjunctive form of /hoonaa/. As may be expected, the combination expresses a weak—compared with the future, less definite—supposition on the part of the speaker concerning the subject being in the state described by the participle. These sentences, more often that not, will also contain such particles as /ṣaayad/, "perhaps," and /agar/, "if," to substantiate the weakness of the assumption. These particles and similar words or phrases are especially used when the subject of the participle is either the first person pronoun, /maiN/, or the second person pronoun, /tum/, for in both cases the subjunctive form of /hoonaa/ happens to be the same as the present tense auxiliary. (See 100.)

woo baahar baiThaa hoo too usee bulaa laaoo	If he is sitting outside bring him here.
mumkin hai woo baahar baiThii hoo	It's possible that she is sitting outside.
agar maiN sooyaa huuN too mat jagaanaa	Don't wake me if I'm asleep.
ṣaayad tum-nee yee kitaab paRhii hoo	Perhaps you might have read this book.

147. Future Perfect Construction. The perfect participle of a verb may occur followed by a future form of /hoonaa/. There is still an assumption of the kind described in the previous section, but now it is much stronger—it is more like an assertion. (Also see the next section.)

kal dukaaneeN zaruur khulii hooNgii	The shops will certainly be open tomorrow.
us-nee coorii kii hoogii warnaa us-kee paas itnaa paisaa kahaaN	He must have committed burglary otherwise where would he get so much money.
us-nee apnee faaedee-kee liyee kiyaa hoogaa	He must have done it for his own benefit.

148. Consider the following examples:

maiN-nee soocaa ṣaayad woo urduu paRhtii hooN	I thought she might be studying Urdu.

woo kheeltaa hoogaa jab us-koo goolii lagii	He must have been playing when the bullet hit him.
maiN-nee soocaa ṣaayad tum wahaaN gayee hoo	I thought you might have gone there.
tum-nee too bas apnaa hii faaedaa deekhaa hoogaa	You must have looked at only your own interest.
kal caar bajee ham ṣaayad lakhnauu-meeN baiThee hooN	We might be sitting in Lucknow tomorrow at four-o-clock.
kal caar-bajee ham lakhnauu-meeN baiThee hooNgee	At four tomorrow we will be sitting in Lucknow.

In the above sentences, which employ subjunctive imperfect and perfect constructions—sections 115 and 146—and future imperfect and perfect constructions—sections 116 and 147—the use of a subjunctive or future does not always necessarily imply that the assumption on the part of the speaker is about something that would take place after the speech act. It could be about some act or state prior in time to the speech act. The choice—subjunctive/future—only indicates the relative degree of certainty the speaker feels concerning his own assumption.

149. Like the imperfect participle, the perfect participle does not occur with the conjunctive participle of /hoonaa/. It, however, may occur followed by an imperfect participle form of /hoonaa/. The two, in turn, may also occur followed by one of the two auxiliaries. The two constructions function differently as explained below.

150. The perfect participle of a verb, followed by a corresponding imperfect participle of /hoonaa/—and not further followed by any auxiliary—makes a past 'contrary-to-fact' statement, mostly in conditional sentences of the kind discussed earlier. (See 110.)

agar tum gaee hootee too kaam ban jaataa	If you had gone the work would have been done. [But, in fact, you didn't go, and the work was not done.]
tum un-see milee hootee too woo tumhaarii madad kartee	He would have helped you if you had met with him. [But how could he when you didn't?]
kal un-koo xat likh-diyaa hootaa too aaj mil-jaataa	If only you had written him yesterday the letter would have reached him today.
na wahaaN gaee hootee na itnii takliif uThaatee	You wouldn't have suffered so if you hadn't gone there.
tum wahaaN eek baar gaee too hootee	You should have at least gone there once.

Note that in the above conditional sentences the time reference is always to the past, whereas the 'contrary-to-fact' construction discussed earlier could refer to the future as well. Compare the following two sentences:

agar tum kal wahaaN jaatee too mujhee xuṣii hootii	I'd have been happy if you had gone there yesterday [but you didn't]. Or, I'd be happy if you were going there tomorrow [but you aren't].
agar tum kal wahaaN gaee hootee too mujhee xuṣii hootii	I'd have been happy if you had gone there yesterday.

151. If, however, the combination—the perfect participle of a verb, followed by an imperfect participle form of /hoonaa/—is further followed by either of the two auxiliaries, the burden of time reference is entirely shifted to the auxiliary, and the two participles merely express the perfective and the durative aspects, respectively, of the 'action'. Mostly, intransitive verbs occur in such sentences. This construction expresses that either the state described by the perfect participle used to occur many times in the past, but no longer does—as would be the case with a past tense auxiliary—or that it not only used to occur frequently in the past, it has not ceased to occur in the present either—as would be the case with a present tense auxiliary.

woo aksar wahaaN baiThaa hootaa thaa	He was often found seated there.
woo aksar wahaaN baiThaa hootaa hai	He is often found seated there.
us kee kamree-meeN kitaabeeN phailii hootii thiiN	Books used to be scattered all over his room.
us dukaan-par too rooz bhiiR lagii hootii hai	There is daily a crowd in that store.

152. The perfect participle of the main verb may occur followed by a perfect participle form of /hoonaa/. The various uses of this combination of two perfect participles in adjectival and adverbial phrases have already been discussed. (See 120, 122, 123, 127-133.) Here we shall discuss their function as verbal phrases, where the two perfect participles can occur together either by themselves or followed either by one of the two auxiliaries or a subjunctive form of /hoonaa/.

153. The two prefect participles may occur together by themselves in sentences of the same type as discussed in section 136.

agar woo wahaaN baiThaa huaa too us-see mil-leenaa	Meet him if he happens to be sitting there.
dukaan khulii huii too khaanaa mil-jaaeegaa	We will get some food if the store turns out to be open.
agar saarii qamiizeeN phaTii huiiN too kyaa karoogee?	What will you do if all the shirts turn out to be torn?

Two things may be noted here. It is not the complete occurrence of a single 'act' but the completeness and durativeness of a 'state' that is being assumed in the first clause by the speaker. It is the future coming to be of this state that conditions the occurrence of the act in the

second clause. The second thing to note is that, in such cases, the second clause will have either a future form, a neutral imperative (i.e. the infinitive), or a polite imperative plus /-gaa/ phrase. These two features distinguish these constructions from the regular future conditionals. (See 136 and 221.) Also note that mostly intransitive verbs occur in this construction; rarely does one come across a transitive verb.

agar us-nee dukaan khoolii huii too kuch paisaa mil-jaaeegaa	If he happens to have his store open we might be able to get some money.

154. Another use of these phrases consisting of the two perfect participles is where they occur as isolated clauses within a longer connected speech. In such cases their function is very adjectival or descriptive. They never occur as an isolated and complete utterance. Consider the following paragraph:

itnee-meeN woo ghar-see niklaa. aaNkheeN phailii huii, baal bikhree huee, kapRee phaTee. na sar-par Toopii, na pair-meeN juutaa. kapRooN-par gard jamii huii.	Just then he came out of the house, wide-eyed, with disheveled hair and torn clothes. Neither a cap on his head, nor any shoes on his feet. His clothes all covered with dust.

Were it not that some people also use a feminine plural form of the perfect participle of /hoonaa/ in such sentences, we could say that it was simply another usage of an adjectival (modifier) phrase, in this case in reverse word order with its referent to emphasize the juxtaposition. In other words, /aaNkheeN phailii huii/, rather than /phailii huii aaNkheeN/. But we may also find /aaNkheeN phailii huiiN/ in some writings.

As can be seen above, a perfect participle may occur alone with similar effect, but usually a participle form of /hoonaa/ will also be used, for the presence of the perfect participle of /hoonaa/ enhances the descriptive effect of the preceding participle.

155. The two perfect participles may occur followed by either of the two auxiliaries, or by the subjunctive forms of /hoonaa/. Theoretically the other forms of /hoonaa/ should also be possible in this usage, but they do not actually occur. These constructions are somewhat different from those discussed earlier under present perfect, past perfect, and subjunctive perfect, though in simple contexts they may often be found as interchangeable. For example,

	woo baiThaa hai	He is seated.
or,	woo baiThaa huaa hai	-ditto-

In more complex contexts, however, the differences can become significant since, as noted, the addition of the perfect participle form of /hoonaa/ would enhance the descriptive effect of the preceding participle. It also introduces a new element, a 'durative' effect, into the meaning of the preceding participle. The perfect participle of the main verb now not merely indicates a state that occurred or came to be at one particular time before the speech act, it now indicates that the state was already in existence prior to that moment in the past. Consider the following examples:

maiN caar bajee sooyaa	I went to sleep at 4 o'clock.
maiN caar bajee sooyaa thaa	I had gone to sleep at 4 o'clock.
maiN caar bajee sooyaa huaa thaa	I was lying asleep at 4 o'clock.

This nuance of a 'duration' is important concerning these constructions, for it restricts the aforementioned interchangeability, especially if some specific moment in the past is in any way indicated in the sentence. /woo baazaar gayaa hai/ is interchangeable with /woo baazaar gayaa huaa hai/, even though the latter clearly emphasizes the durative effect—"he" is not here and has not been here for some time. But if we introduce a specific time reference in the sentence, e.g. /caar bajee-see/, "since 4 o'clock," the latter of the two would become the preferred choice. Likewise, in the following sentence, the use of /gaii huii thii/ will be considered necessary for the desired effect; the simpler /gaii thii/ will not be enough.

jab woo aaee too maiN baazaar gaii huii thii	When he came I had gone to the market.

On the other hand, in the following example, the use of /gaii huii thii/ would be impossible.

jis gaaRii-see woo aaee thee maiN usii-see gaii thii	I left by the train he had come on.

Compare the above with the following, where both /baiThii huii thii/ and /baiThii thii/ would be possible, with no change in meaning.

jis gaaRii-see woo aaee thee maiN usii-meeN baiThii [huii] thii	I was seated in the same train by which he came.

Other examples:

saarii kitaabeeN zamiin-par paRii huii thiiN	All the books were lying on the ground.
abhii-too dhuup phailii huii hai	There is still a lot of sun.
kamree-meeN loog bharee huee thee	People were crowded in the room.

156. Consider the following:

agar woo sooyaa huaa hoo too usee mat uThaanaa	Don't make him get up if he's asleep.

The above suggests a similarity between the verbal phrase under review here and the adjectival (nominal) phrases discussed earlier. (See 120.) This similarity is also supported by the fact that in general only the intransitive verbs occur in such constructions; the transitive verbs usually do not—the latter would normally be replaced by corresponding intransitive verbs, with the direct

object of the transitive verb now becoming the intransitive verb's subject. In modern prose we sometimes find such sentences as:

us-nee kitaab khoolii huii thii	He had the book open.

But that is quite rare. More often the above, for example, would be expressed with an intransitive verb and some additional material:

us-kee haath-meeN kitaab khulii huii thii	The book was open in his hands.

157. Before continuing with other verbal constructions it would be useful to gain some understanding of verb derivation in Urdu. A glance at any list of Urdu verbs will show that they may be classified into sets of formally and semantically related forms. These sets will contain at the minimum only one form and at the maximum four.

I. /jaanaa/, "to go."
II. /leeTnaa/, "to lie down;" /liTaanaa/, "to make X lie down."
III. /bannaa/, "to be made;" /banaanaa/, "to make;" /banwaanaa/, "to have X made."
IV. /ladnaa/, "to be loaded;" /laadnaa/, "to load;" /ladaanaa/, "to have X loaded;" /ladwaanaa/, "to help X get loaded."

We can now identify three formal devices which seem to be used either singly or in combination.

1. A quantitative and/or qualitative change in the vowel of the root.
2. The addition of the suffix /-aa/ to the root.
3. The addition of the suffix /-waa/ to the root.

It is more difficult, however, to determine precisely what essential semantic shifts are suggested by the formal changes. One possible way is to set up four semantic categories—on the model of the allowed maximum formal differentiation for certain verbs.

1. Simple Active Verbs: With these verbs, the subject is always the only actor. Also, the effects of the act are primarily, if not always exclusively, understood with reference to the subject. In other words, while some simple active verbs may take a direct object, all of them would never take an indirect object. All intransitive verbs and some transitives—e.g. /leenaa, "to take," and /samajhnaa/, "to understand,"—would belong to this category. The remaining transitive verbs would fall into the following three categories.

2. Double Active Verbs: With these verbs, the subject is still the only actor, but the effects of the act now must be understood with reference to the verb's direct and/or indirect objects.

3. Simple Causative Verbs: With these verbs, the subject is not the only actor; some other person is either overtly indicated as being caused to do something, or implied to share the act with the subject.

4. <u>Double Causative Verbs</u>: With these verbs, the subject is no longer the actual actor; his or her task is simply to get others to do the act.

Not all verbs, however, have four separate forms corresponding to these semantic ranges; as a result some overlapping may happen in particular cases. Also, the nature of the action indicated by a particular verb may not allow certain variations. Students, therefore, should use this information only to identify existing forms, and not to produce new ones themselves—at least not in the beginning. They must also remember that every Urdu verb in its citation form, regardless of its English gloss, is an active verb. This is of particular importance with reference to intransitive verbs in Urdu.

Now we can rearrange the above mentioned verbs in the following manner.

Simple Active: /jaanaa/; /leeTnaa/; /bannaa/; /ladnaa/
Double Active: /banaanaa/; /liTaanaa/; /laadnaa/
Simple Causative: /ladaanaa/
Double Causative: /banwaanaa/; /ladwaanaa/

Examples:

woo bistar-par leeT-gayaa	He lay down on the bed.
us-nee baccee-koo bistar-par liTaa-diyaa	She laid the baby on the bed.
zaraa saamaan ladaa-doo	Help me load the baggage.
us-see saamaan ladwaa-doo	Get him to load the baggage.
wahaaN eek makaan banaa hai	A house is built there.
maiN-nee eek meez banaaii	I made a table.
maiN-nee eek makaan banwaayaa	I had a house built.

158. Another most common way of making verbs is by adding certain auxiliary verbs to nouns and adjectives. Some very common auxiliary verbs are: /karnaa/, "to do," /hoonaa/, "to become," /deenaa/, "to give," /maarnaa/, "to hit," and /leenaa/, "to take." (The exact meaning of any verb in each instance of its use as an auxiliary verb might be quite different.)

Basically, these verbs will be of two kinds: (1) in the first, a nominal element would act as either the subject of the verb or its direct object; (2) in the second, a nominal or adjectival element would occur in an appositional function. In the latter case, a marked adjective would either be inflected to agree with the verb's direct object, if the latter is in the direct case, or left uninflected in its masculine singular form, if the object is followed by some postposition.

These combination verbs are often quite idiomatic in meaning, and it would be best to learn each as an independent verb. That is how they are listed in our glossaries, with one extra detail: the second kind are transliterated with a hyphen between the nominal or adjectival element and the auxiliary verb. (Other details of their grammar are also explained in the glossaries with the help of certain symbols. See the Introduction to the Main Glossary.) Examples:

1. /taariif karnaa/: NF : to praise X /-kii/

	maiN-nee un-kee gaanee-kii taariif kii	I praised his song.
2.	/pasand-karnaa/: N : to like, admire maiN-nee un-kaa gaanaa pasand kiyaa	 I approved of his song. Or, I chose his song.
3.	/pasand-aanaa/: K : to like mujhee un-kaa gaanaa pasand-aayaa	 I liked his song.
4.	/isteemaal karnaa/: NM : to use X /-kaa/ us-nee kisii dawaa-kaa isteemaal nahiiN kiyaa	 He didn't make use of any medicine.
5.	/isteemal-karnaa/: N : to use us-nee kooii dawaa nahiiN isteemaal-kii (Or, /....isteemaal nahiiN kii/)	 He didn't use any medicine.

159. Urdu verbs can also be derived by adding the suffix, /-[y]aanaa/ to adjectives and nouns. This, however, is not extensively done. Most such derived verbs would be transitive; they will also be only 'double active' semantically, and no 'causatives' would be made from them. Examples:

/garm/, "hot" > /garmaanaa/	"to heat something"
/juutii/, "slippers" > /jutiyaanaa/	"to beat someone with one's slippers or shoes"

160. Urdu verbs can also combine with other verbs to form new verbs. These combinations would be of two kinds: (1) compound verbs, and (2) verbal compounds. In both cases the primary meaning would be expressed by the first verbal form—the primary verb—but it would be modified or expanded in some manner by the second verbal form—the auxiliary verb. Syntactically, the linear order of the constituents in both cases may be broken and particles, such as /nahiiN/, /na/, /bhii/, /too/, and adverbs inserted between the two elements.

There are also differences between the two. (1) A compound verb may be replaced by its primary verb, or by another compound verb made from the latter, with only a minimum loss or change in its meaning. A verbal compound, on the other hand, cannot be replaced in either manner without effecting a drastic semantic change. (2) While compound verbs may occur as primary verbs in verbal compounds, the reverse is not allowed. Verbal compounds, however, may occur as a part of other verbal compounds. (3) A compound verb is invariably a combination of the root of some primary verb and an auxiliary verb, while only a few verbal compounds are made from the root form of the primary verb. (4) In compound verbs it is always

the auxiliary verb that shows inflectional changes for gender, number, etc. That is not always the case with verbal compounds, where some inflectional change may also occur in the primary verb.

161. Compound Verbs: Compound verbs in Urdu make it possible to express concisely a wide range of connotations and nuances which are best expressed in English only with relatively much longer phrases and constructions. Broadly speaking the function of an auxiliary verb in these compounds is (1) to add a sense 'fullness' or 'completiveness' to the meaning of the primary verb, or (2) to 'modify' it in various ways and add to it a variety of what could be best described as adverbial nuances. We shall discuss the 'modifications' later with individual auxiliary verbs. Here we should make some remarks concerning the first function, i.e. the addition of a nuance of 'completiveness' to the primary meaning.

In this function, the compound verb, judged by its English gloss, would often appear to be no different from its primary verb. Still, in the particular context, the compound verb will be preferred by careful speakers. Why? If we examine a sentence in which a compound verb occurs we shall find that it either makes a statement which asserts some fact or action, or it express the final act in a series of actions. In both cases, the speaker, if he continues, would next 'assert' something new, or start another series. Quite often the sentence would also have other devices for emphasis of one type or another.

In general, most sentences containing a particle for negation, i.e. /nahiiN/ or /na/, would not have a compound verb—it would be contradictory to negate an action while adding to it a 'completive' emphasis. But it is also possible to have them simultaneously in certain contexts, e.g. the third sentence below.

	woo aa-gayaa hai	He has arrived.
	woo nahiiN aayaa hai	He hasn't come.
Cf.	agar woo kal-tak nahiiN aa-gayaa too tum-koo sazaa mileegii	You will be punished if he isn't here by tomorrow.

As a rule, the auxiliary verb will determine the use of the postposition /-nee/ with the subject of the verbal phrase, particularly if the meaning of the phrase can be perceived as consisting of two sequential acts. But there are some exceptions too, two of which will be mentioned below. Note that no auxiliary verb will actually be used with all Urdu verbs.

The following are some of the more frequently used auxiliary verbs that form compound verbs. In each instance they occur with the root form of the primary verb. The glosses are always approximations, and they aim only to suggest the wide range that some Urdu verbs can have.

162. /jaanaa/: With intransitive primary verbs, /jaanaa/ generally loses its primary meaning, "to go," and serves only to underscore the meaning of the primary verb, adding to it the above mentioned nuance of 'fullness' or 'completion'. Consequently, the compound verbs containing /jaanaa/ will not be used in verbal constructions with /rahnaa/, /paanaa/, and /saknaa/. (See 172-174). With a few intransitive verbs and with all transitive verbs, however, /jaanaa/ often adds an equal measure of its own original meaning to the meaning of the primary verb—the two now appearing to be in a kind of sequential relationship. For example, while /lad-jaanaa/ would be just a more 'completive' form of /ladnaa/, a simple active primary verb (intransitive), expressing a more fully realized act—/kyaa saamaan lad-gayaa/, "Has the baggage been loaded"—/laad-jaanaa/, from the double active (transitive) /laadnaa/, would more often be

identical in meaning to /laad-kar jaanaa/—/saamaan kaun laad-gayaa/, "Who came and loaded the baggage [then went away]." (Note that the very common verb /lee-jaanaa/, "to carry away," functions as a single simple active verb, and not as a compound verb consisting of /leenaa/ and /jaanaa/, for it can occur in /rahnaa/, /paanaa/ and /saknaa/ verbal constructions, while neither /lad-jaanaa/ nor /laad-jaanaa/ can.) Also, in the cases where the primary verb is intransitive, these compounds would more often emphasize and express a 'state' than an 'act'.

itnee-meeN woo aa-gayaa	Just then he arrived.
tab-tak too film suruu-hoo-jaaeegii	By that time the movie will have started.
woo rooz das bajee ghar-see nikal-jaataa hai	He goes out of the house every day at ten.
woo aaii aur sab-koo xus-kar-gaii	She came and made everyone happy [then went away].
ahmad kuch deer pahlee aa-kar deekh-gayaa thaa ki aap haiN ki nahiiN	Ahmad had come a bit earlier to check and see if you were here.

163. /aanaa/: It is mostly used to suggest a sequential relationship between the two actions but without underscoring the 'time' reference, or more exactly without emphasizing the 'time' of /aanaa/, the auxiliary verb. (Compare the first two sentences below.) Any added emphasis will have reference only to the primary verb. (Note the third sentence.)

jab ham un-koo deekh-aaee...	When we had been to see him....
jab ham -un-koo deekh-kar aaee...	"When we returned after seeing him...."
tum un-koo zaruur deekh-aaoo	You must go to see him.

Secondly, as opposed to /jaanaa/, /aanaa/ would suggest that the actor returned to his original place or location (or some location closer to the speaker), after performing the act expressed by the primary verb. (/jaanaa/, of course, would suggest that the movement was away from the speaker or from the location considered as 'here' in the discourse.)

maiN ahmad-koo deekh-aaii	I went and saw Ahmad [then returned here].
Ahmad mujh-koo deekh-gayaa	Ahmad came to see me [then went back home].

Other examples:

yee suntee hii woo kamree-see nikal-aayaa	On hearing that he immediately came out of the room.
yee tum un-see kyooN kah-aaee ki jaaoo, DaakTar-kee paas hoo-aaoo	Why did you go and tell him that he should go and see the doctor.
najmaa rooz meeraa kaam kar-aatii thii	Najma used to go daily and do my work [and then return here].

najmaa rooz meeraa kaam kar-jaatii thii	Najma used to come here daily and do my work ,[then return home].

164. /deenaa/: While /jaanaa/ is the most commonly used 'completive' auxiliary verb with intransitive verbs, /deenaa/ is the same with transitive verbs. However, with a great many transitive verbs, it also suggests that the effects of the action were directed away from the subject and toward either the direct object or, more often, the indirect object. It may, for example, imply that the act was/is/will be for some other person's benefit.

	woo aap-kaa kaam kar-deegaa	He will do the work for you.
Cf.	woo aap-kaa kaam kareegaa	He will do your work.

Its use with intransitive verbs is not equally common. With intransitive verbs, /deenaa/ often adds the nuance that the act was somewhat sudden or impulsive. More importantly, with an intransitive primary verb, /deenaa/ as an auxiliary verb does not require the use of the postposition /-nee/.

tum too baat-baat-par roo-deetee hoo	Why, you burst into tears at every little matter!
yee sun-kar woo roo-diyaa	He burst into tears when he heard it.
itnee-meeN gaaRii cal-dii	Just then the train started.

Other examples:

unhooN-nee kitaab mujh-see lii aur haamid-koo dee-dii	He took the book from me and gave it to Hamid.
maaN-nee baccee-koo eek khilaunaa xariid-diyaa	The mother bought the child a toy.
zaraa yee xat paRh-diijiyee	Please read this letter for me.
yee dawaa un-koo zaruur khilaa-deenaa	Be sure to give her this medicine.

165. /leenaa/: As a 'completive' auxiliary to transitive verbs, /leenaa/ is used as commonly as /deenaa/, but with two semantic differences. (1) /leenaa/, with its primary meaning "to take," suggests that the subject is the main recipient of the benefits or results of the act. It may even affect him physically or, conversely, his body may somehow be involved in the results of the act. (2) It does not add the nuance of suddenness. Formally, /leenaa/ as an auxiliary verb behaves like /deenaa/. Note the last example below where /tum/, the subject of the perfect participle, /soo-liyee/, is not followed by the postposition /-nee/.

tum-nee apnaa kaam kar-liyaa?	Did you do your work?
woo dauR-kar un-kee saath hoo-liyaa	He ran ahead and joined him.

zaraa cal-kar un-see mil-liijiyee	Please come with me and meet him.
woo maan-leetee too acchii baat hootii	It would be good if he agrees.
ab too tum bahot soo-liyee	You've slept enough now.

166. /paRnaa/: Its primary meaning is impossible to determine, though most dictionaries would gloss it as: "to fall down; to befall." The student would do well to keep a separate file of its various usages. (See 226.)

As an auxiliary verb in compound verbs, /paRnaa/ is used with intransitive verbs. It most commonly adds a sense of suddenness, even surprise, to the primary verb, as if the act expressed by the latter took place or began too abruptly. (Also see the next section.)

acaanak woo zamiin-par gir-paRaa	Suddenly he fell to the ground.
eek dhakkee-meeN gir-paReegii	It will fall down with one push.
woo Dar-see ciix-paRaa	He shrieked with fear.
itnee-meeN doo sharaabii aapas-meeN laR-paRee	Just then two drunks began to fight with each other.

167. /uThnaa/: Its own primary meaning is "to get up or rise." It too is exclusively used with intransitive verbs. As an auxiliary verb, /uThnaa/ has more or less the same meaning and function as /paRnaa/, i.e. it adds a nuance of suddenness to the act. But in some contexts, /uThnaa/ would be used to underscore the emotional intensity underlying the act, while /paRnaa/ would be preferred where the suddenness of it is focused on. Consider the following two sentences where the additional matter in each decides the choice:

us-koo itnii takliif thii ki woo ciix-uThaa	He was in such pain that he cried out.
woo acaanak ciix-paRii	She suddenly cried out.

Other examples:

woo too har baat-par ghabraa-uThtaa hai	[Never mind him,] he gets worried at everything.
is biic-meeN woo bool-uThii	In the meantime she spoke up.
agar tum-see kooii itnee sawaal puuchtaa to tum bhii roo-uThtee	You to would've burst into tears if someone had asked you so many questions.

168. /baiThnaa/: Though its primary meaning is "to sit down," /baiThnaa/, as an auxiliary verb used with transitive verbs, implies that, in the opinion of the speaker of the sentence, the subject of the verb behaved in a somewhat questionable or abrupt manner, and that the action, again from the speaker's point of view, was marred by impulsiveness, stubbornness, or even aggression, or was simply 'unfortunate'.

tum bhii kaisii Galtii kar-baiThee	What a big mistake you've managed to commit!
maiN bhuulee-see un-koo kitaab dee-baiThaa	I unfortunately forgot and gave the book to him.
mujhee Dar hai woo xud-kuşii kar-baiTheegaa	I'm afraid he might commit suicide.
woo rooz wahaaN jaa-baiThtaa hai	He goes and sits there everyday [and can't seem to get tired of it].

169. /cuknaa/: An intransitive verb, /cuknaa/ is often glossed as "to come to an end," but it is never used in its simple form. In fact, it is not used even as a primary verb in compound formations, except with /jaanaa: /cuk-jaanaa/, "to be all used up and gone." It is, however, extensively used as an auxiliary verb with both transitive and intransitive primary verbs, and the resultant compound verbs do not require the use of /-nee/.

As an auxiliary verb, /cuknaa/ adds a complex nuance which might be communicated in the English gloss by adding some word or phrase implying the action's 'fullness or completion' as well as its 'being finished or done with' or 'being already accomplished'.

tum kab soo-cukoogee	When will you be done with sleeping?
jab woo kaam kar-cukaa too meeree-paas aayaa	After he had finished the work, he came to me.
maiN yahaaN aa-cukii huuN	I've been here before.
aap too wahaaN eek baar jaa-cukee haiN naa?	You have been there once, haven't you?
tab-tak too film şuruu-hoo-cukeegii	By then the movie would have been going on for some time.

Note that in the last example, the use of /cuknaa/ suggests a greater 'fullness'—a longer lapse of time— of the act than would be suggested by the use of /jaanaa/. Compare it with the following:

tab-tak too film şuruu-hoo-jaaeegii	The movie would certainly have begun by then.

170. The above does not exhaust the list of the verbs which may be used as auxiliary verbs to form compound verbs in Urdu, nor does it include all the semantic nuances that they might convey. Many a compound verb can have an unpredictable, idiomatic meaning, while another similar compound verb might be no more than a simple sequential statement of two actions. We have included the more idiomatic compound verbs as individual entries in our glossaries, and also usually discussed them in a note to the unit where they first occur.

171. Verbal Compounds: In the next several sections we shall similarly discuss some of the more common verbal compounds in Urdu. Note that each will have its own specific grammatical rules, particularly with regard to its grammatical subject.

172. /saknaa/: /saknaa/ is an intransitive verb, occurs in all tenses, and may be understood as roughly an equivalent of "can", "could," and "be able to" in English. It never occurs by itself, not even in the case of an ellipsis; it only functions as an auxiliary verb, added to the root of some primary verb. The resultant verbal compound does not require the use of /-nee/. (See the next seotion, and also 184-186.)

aap wahaaN jaa-saktii haiN, leekin maiN nahiiN jaa-saktaa	You can go there, but I can't.
woo yee makaan xariidnaa caahtee thee leekin nahiiN xariid-sakee	He wanted to buy this house but couldn't.
maiN kal nahiiN aa-sakuuNgaa	I won't be able to come tomorrow.
tum agar paRh-sakoo too zaruur paRhoo	You should read if you are able to.

Consider the following sentences.

1.	yee kaam un-see nahiiN hoo-saktaa	This work can't be done by him.
2.	woo yee kaam nahiiN kar-saktee haiN	He cannot do this work.

Though similar in meaning, the two differ in nuance. The first sentence expresses an inability inherent in the 'agent', while in the second the inability could even be due to something or someone external to the 'agent'.

Two additional things may be noted about the first sentence: (1) it contains an intransitive primary verb, and (2) this verb, besides its grammatical subject, /kaam/, also has an 'agent', /un/, marked with the postposition /-see/. Other similar sentences may have an 'instrument' instead of an agent. For example: /yee kaam maşiin-see nahiiN hoo-saktaa/, "This work can't be done with a machine." Sentences with both an 'agent' and an 'instrument', however, would be expressed in Urdu by employing some related transitive verb.

	mujh-see yee kaam hoo-saktaa hai	This work can be done by me.
	yee kaam maşiin-see hoo-saktaa hai	This work can be done with a machine.
But,	maiN yee kaam maşiin-see kar-saktaa huuN	I can do this work with a machine.

Note, however, that if the focus of the sentence is truly the 'instrument', it would be preferred in Urdu not to use this construction. Instead, the regular passive construction would be used for that purpose. (See 184.) In other words, though the second sentence above is grammatically acceptable, idiomatically it would be more correct to replace it with the following.

yee kaam maşiin-see kiyaa jaa-saktaa hai	This work can be done with a machine.

173. /paanaa/: /paanaa/, "to receive, to get," is transitive when it occurs by itself. As an auxiliary verb in verbal compounds, however, it behaves intransitively, i.e. it does not require the use of the postposition /-nee/. Two separate kinds of verbal compounds are made with /paanaa/: one by adding it to the root of a verb, and the other by adding it to the oblique form of an infinitive.

The meaning of the resultant verbal compounds can be best understood by comparing them with the use of /saknaa/ above. While /saknaa/ indicates a potentiality inherent to or primarily identified with the subject of the verb, /paanaa/ implies that the potentiality may also very much depend on someone or something else. This dependence on someone besides the subject himself becomes more pronounced in the second kind of verbal compounds—i.e. those with an infinitive in the oblique case. To put it somewhat crudely, the semantic range would now shift from "being able" to "being allowed." The difference, however, may not always be so clear cut, and the situational equivalents in English of the three verbal compounds may sometimes be identical. This would be particularly true in the case of the two compounds with /paanaa/. Another thing that distinguishes the two /paanaa/ compounds from the /saknaa/ compound is that the latter would usually refer to a single 'incident', while the former would usually make a more general statement.

1a.	agar maiN yee kaam kar-sakii	If I'm able to do this work....
1b.	agar maiN yee kaam kar-paaii	If I find it possible to do this work....
1c.	agar maiN yee kaam karnee-paaii	If I'm allowed to do this work....
2a.	maiN ṣaam-koo aa-saktaa huuN	I can come in the evening.
2b.	maiN ṣaam-koo aa-paataa huuN	I am able to come evenings.
2c.	maiN ṣaam-koo aa-sakuuNgaa	I'll be able to come in the evening.
2d.	maiN ṣaam-koo aa-paauuNgaa	-ditto-

Other examples:

agar maiN jaa-paayaa	If I find it possible to go.
agar maiN jaanee-paayaa	If it becomes possible for me to go. Or, If I'm allowed to go.
kyaa tum yee kaam ghar-par kar-paaoogee?	Will you be able to do this work at home?
ham kal un-see nahiiN mil-paaee	We were not able to meet her yesterday.
deekhiyee ham jaanee-paatee haiN ki nahiiN	Let's see if we are able to go or not.

Note that in the last example, with its obvious reference to some outside decisive factor, it might be possible to replace its verbal compound phrase, /jaanee-paatee haiN/, with /jaa-paatee haiN/, but it would certainly be incongruous to replace it with /jaa-saktee haiN/. (Also see 177)

174. /rahnaa/: Another very common verbal compound phrase is made by adding the perfect participle form of /rahnaa/, inflected like a marked adjective, to the root of some primary verb, the combination in turn being followed by some form of /hoonaa/.

This verbal compound expresses the idea of an act being still in progress at the moment given in the discourse, i.e. indicated by the form of /hoonaa/ or some adverb of time. Also, sometimes, while expressing an act which is expected to happen in the near future—though not the very next moment—this verbal compound would be used with the present tense auxiliary form of /hoonaa/, instead of the future form, to express more definiteness.

	maiN kal aa-rahaa huuN	I am coming tomorrow.
	rukiyee, maiN aa-rahaa huuN	Stop, I'm coming in a minute.
	maiN parsooN aauuNgaa	I'll come day after tomorrow.
Cf.	maiN aglee mahiinee too aa-rahaa huuN	After all, I am coming next month.

Other examples:

woo khaanaa pakaa-rahii hai	She is preparing the food.
woo un-see baat kar-rahaa thaa	He was talking with him.
maiN kal is waqt soo-rahaa huuNgaa	I would be sleeping at this time tomorrow.
agar woo khaanaa khaa-rahee hooN too un-see kuch na kahnaa	Don't say anything to him if he's eating.

175. /lagnaa/: /lagnaa/, an intransitive verb, is used with the oblique form of the primary verb's infinitive. In this usage, /lagnaa/ expresses the idea: "to begin." (/lagnaa/ is another Urdu verb which has a range of diverse uses and meanings, each of which is best learnt as a separate idiom. See 225.)

laRkiyaaN soor karnee-lagiiN	The girls began to make noise.
laRkee soor karnee-lagee	The boys began to make noise.
woo hameesaa roonee-lagtaa hai	He always begins to cry.
agar najmaa kuch kahnee-lagee too uTh-kar calee-aanaa	If Najma starts saying something, just get up and leave.

176. /deenaa/: /deenaa/, a transitive verb, occurs with the oblique form of the infinitive of the primary verb. In this combination, /deenaa/ means: "to allow."

unhooN-nee ahmad-koo jaanee-diyaa	They let Ahmad go.
agar woo mujhee kuch kahnee-deetee	If he had allowed me to say something.
yee soor tamaasaa nahiiN hoonee-deegaa	This noise won't let the show go on.
ham aap-koo aaj nahiiN jaanee-dee-saktee	We can't let you go today.

The noun or pronoun receiving the 'permission' is always marked with the postposition /-koo/, except when it is an inanimate noun and the accompanying verb is intransitive. Note the last two examples below.

mujh-koo andar aanee-doo	Let me come inside.
aap-kee naukar meerii mooTar andar nahiiN aanee-deetee	Your servants don't let my car come inside.
suuraj Duubnee-doo, phir waapas caleeNgee	Let the sun set, and then we shall return.

177. In section 173 above, we discussed two verbal compounds made with /paanaa/. Here we mention them again to point out that they may be seen as the intransitive, even passive, counterparts of the verbal compound discussed in the preceding section—the /paanaa/ compounds meaning "to be allowed," and the /deenaa/ compound meaning "to allow."

woo mujhee kal nahiiN jaanee-deeNgee	He won't let me go tomorrow.
un-kii wajah-see maiN kal nahiiN jaanee-paauuNgaa	Due to him I won't be able to go tomorrow.
un-kii wajah-see maiN kal nahiiN jaa-paauuNgaa	-ditto-

Though we have indicated the last two sentences as being identically glossed in English, they could be perceived in Urdu as being slightly different, for the 'infinitive plus' construction conveys a stronger presence of some outside control than the 'root plus' construction. In other words, while the second sentence would be closer to the first in indicating the strong controlling presence of "he," the third sentence would more precisely indicate that the controlling impulse is more within "I." In other words, if we paraphrase the second sentence we would come close to using the first sentence itself, but if we paraphrase the third sentence, we might say, "I can't go tomorrow because I must look after him."

178. The oblique infinitive of a verb can also occur followed by some verb of 'movement', such as /jaanaa; aanaa; pahoNcnaa; nikalnaa/, and also /baiThnaa/ and /uThnaa/, in which case the combination will indicate that the two acts were closely related in a special sense, namely that the action of the second verb was/is/will be undertaken in order to perform the act expressed by the first verb.

tum un-see milnee kab jaaoogee?	When will you go to see him?
woo jab kaam karnee niklaa	When he set out to do the work.
woo us-koo maarnee uThii thii ki	She had just got up to hit him when....
woo iskuul-see aa-kar bhii kitaab paRhnee baiTh-jaatii thii	She would sit down to read even after coming back from the school.

Note that the second Urdu verb in each instance is intransitive, and that its subject is also the understood subject of the first verb. These sentences can also be understood as cases of ellipsis, the elision being that of the postposition /-kee liee/, "in order to; for the sake of.".

tum un-see milnee kab jaaoogee?	When will you go to see him?
tum un-see milnee-kee liee kab jaaoogee?	-ditto-

179. /rahnaa/: Another verbal compound is made by adding the verb /rahnaa/, "to remain; to stay," to the imperfect participle of the primary verb, which then functions as a predicative complement to it, i.e. it is inflected like a marked adjective. In such compounds, /rahnaa/ adds a durative nuance to the meaning of the primary verb, that the act was done over a stretch of time either continuously, without a break, or at least quite frequently. Usually, however, it would be the first case.

woo cup-caap khaanaa khaataa rahaa	He silently continued to eat.
tum kab-tak laRtee rahoogee?	How long will you continue to fight?
woo kyooN har waqt sootii rahtii hai?	Why does she sleep all the time.

Note how the imperfect participle of the primary verb agrees with the subject in gender and number, while the requisite tense and mode is expressed by /rahnaa/. (Also see the next two sections.)

180. /jaanaa/: Another verbal compound is made by using /jaanaa/ as an auxiliary verb with the imperfect participle of the primary verb functioning as its predicative complement, i.e. the participle agrees with the subject in gender and number like a marked adjective, while the relevant tense and mode are expressed by /jaanaa/, which agrees with the subject in the manner required by its own form. The added nuance is again of 'duration', but with a difference. While the /rahnaa/ verbal compound indicates the continuity of a state that already exists, this verbal compound suggests a beginning within the discourse and a continuation thereon. Also, /jaanaa/, rather than /rahnaa/, is used (1) when the sentence refers to two acts which are not only continuous at one time but also closely related or inter-linked, and (2) when the continuity of those two acts is actually understood to be limited to a particular time stretch and not meant to be true as a general statement.

A.	tum gaanee gaatee jaaoo, maiN likhtaa jaauuNgaa	You sing the songs, I'll write them down.
B.	tum gaanee gaatee rahoo, maiN likhtaa jaauuNgaa	You keep singing the songs, I'll write them down.
C.	tum gaanee gaatee rahoo, maiN likhtaa rahuuNgaa	You keep singing songs; I'll continue to write.

D.	tum too hameşaa gaanee gaatee rahtee hoo	You are always singing songs.
E.	woo gaanee gaatii gaii aur maiN likhtaa gayaa	She started singing songs and I kept on writing them down.

In A the two acts are closely related, and they also begin together. The closeness remains in B too—the writing will be of the songs that are being sung—but the use of /rahnaa/ indicates that the singing had already begun. While in A the relationship between the two acts is expressed unambiguously, that is not quite the case in C. The latter may be understood to refer to two completely independent acts, which would be done simultaneously despite each other. In D, finally, /rahnaa/ cannot be replaced by /jaanaa/. Note the expression of a 'beginning' in E.

181. /karnaa/: Another verbal compound is made with /karnaa/, as an auxiliary verb, added to the perfect participle of the primary verb. Three grammatical features distinguish this usage.

1. Though /karnaa/, by itself, is transitive, it becomes intransitive in this compound—i.e. its perfect participle would not require the use of /-nee/ in this usage.

2. The perfect participle of the primary verb will always be in its masculine singular form.

3. All primary verbs, except /jaanaa/, will occur in their regular perfect participle form; /jaanaa/, however, will have a special form, /jaayaa/. (Also see 185.)

This verbal compound too would express an act done more than once, not in the sense of 'continuously, without a break', as in the preceding construction, but rather as an act done repeatedly or frequently, i.e. at intervals of noticeable length. Some Urdu speakers blur the distinction and use the two interchangeably, particularly in simple contexts, but normally the above distinction is maintained.

tum wahaaN jaayaa karoo	You should go there regularly.
woo aksar un-kee paas jaayaa kartii thii	She used to visit him quite often.
woo aap-kee paas har haftee aayaa kareeNgii	She will come to visit you every week.
agar tum isii tarah aayaa kiiN too baat khul-jaaeegii	The secret would be out if you keep coming like this.

182. /jaanaa/: Some other verbal compounds too are made in Urdu by adding /jaanaa/ as an auxiliary verb to the perfect participle of a primary verb.

These constructions have a wide range of meanings depending upon whether the primary verb is transitive or intransitive and certain other matters. In many instances they may be described as passive in meaning, while in other instances they may express a meaning similar to that in a /saknaa/ construction. (See 172.) We might best understand them by setting up four groups: two with their subjects in the direct case, and two with their subjects—they may often be more like 'agents' or 'instruments'—marked with the postposition /-see/.

183. Perfect participles of intransitive primary verbs may occur, agreeing with the direct case subject in gender and number, followed by a similarly inflected imperfect participle form of /jaanaa/ plus one of the two auxiliary forms of /hoonaa/, usually the present.

aap Thairiyee, kaam abhii huaa jaataa hai	Please wait a minute, the work will be done soon.
aap kahtee haiN, too ham baiThee jaatee haiN	All right, we shall sit down because you say so.

In both sentences the act referred to is to happen soon after the speech act. This construction will never refer to an act which has already occurred. In the following sentence, for example, a past tense auxiliary is used but the act referred to remains only a potentiality.

leekin un-kee aanee-see saaraa kaam bigRaa jaataa thaa	But if he were to come, everything was going to be ruined.

184. Perfect participles of transitive verbs may occur agreeing with their direct case subject in gender and number and followed by /jaanaa/ in any of its possible forms. This construction is usually referred to as the regular passive construction in Urdu since it mostly expresses a passive meaning.

yee kaam kab kiyaa jaaeegaa?	When will this work be done?
saaree mehmaan zamiin-par biThaa-diyee gaee	All the guests were made to sit on the ground.
caarooN taraf-kii diiwaareeN giraa-dii gaiiN	The walls on all four sides were torn down.
najmaa ghar-see nikaal-dii-jaaeegii	Najma will be forced out of the house.

It is also possible, however, for the subject of these passive constructions to occur followed by the postposition /-koo/, in which case the perfect participle as well as the rest of the verbal phrase will always be in the masculine singular. This usually is done when the sentence expresses a complete and finished act, or when one wishes to emphasize the act more than the subject.

diiwaarooN-koo giraa-diyaa gayaa	The walls were torn down.
mehmaanooN-koo zamiin-par biThaa-diyaa gayaa	The guests were made to sit on the ground.
najmaa-koo ghar-see nikaal-diyaa-jaaeegaa	Najma will be forced out of the house.

It should be kept in mind that the subjects in these passive constructions are what would occur as the direct objects in corresponding non-passive constructions. Theoretically, the subjects of the latter should occur as the 'primary agents' in the passive constructions, but that is not generally done in Urdu without a radical shift in meaning. Some appropriate active construction would always be used if it is felt necessary to mention a primary agent. However a 'secondary agent'—or 'instrument'—can be indicated by using the postposition /-see/. (Also see 172.)

Consider the English sentence, "I (subject) cut the apple (direct object) with a knife (instrument)." Its passive form would be: "The apple (subject) was cut by me (primary agent) with a knife (secondary agent)." But according to the rules in Urdu, the second sentence can occur only in a shortened form: "The apple was cut with a knife." For Urdu speakers, if the volition or action of the primary agent is significant in the context it becomes incumbent to express it with an active construction. Example:

seeb caaquu-see kaaTaa gayaa	The apple was cut with a knife.

But,

maiN-nee caaquu-see seeb kaaTaa	I cut the apple with a knife.

In other words, there is no literal Urdu equivalent to the English, "The apple was cut by me." (Also see the next two sections.)

185. Perfect participles of intransitive verbs can form a verbal compound with /jaanaa/, with their real subjects marked with the postposition /-see/. The entire verbal phrase—the perfect participle and /jaanaa/—will always be in the masculine singular form. This verbal compound too would add a nuance of 'ability' vis à vis the subject and of 'possibility' vis à vis the action of the primary verb. These constructions, however, usually occur in conditional sentences or with some particle of negation, as such expressing some doubt about both the 'ability' and the 'possibility'.

mujh-see leeTaa nahiiN jaataa	I'm unable to lie down.
ab too doo qadam bhii nahiiN calaa jaataa	We can't take even two steps now.
agar aap-see jaayaa jaaee too jaaiyeegaa	If you at all find it possible to go then please do

Note that in these compounds too /jaanaa/, as a primary verb, will have its special perfect participle form, /jaayaa/. (See 181.)

186. Perfect participles of transitive verbs form verbal compounds with /jaanaa/, with their real subjects marked by the postposition /-see/. The verbal phrase agrees with what would be considered its direct object in an active construction, or remains in its masculine singular form if no direct object is implied, or if the direct object is followed by some postposition. This construction too usually occurs in conditional sentences or with a particle for negation. (See the preceding section.)

	mujh-see too yee kitaab nahiiN paRhii jaatii	I find it impossible to read this book.
	is roosnii-meeN too mujh-see nahiiN paRhaa jaataa	I find it impossible to read in this light.
Cf.	is roosnii-meeN too maiN nahiiN paRh-saktaa	I cannot read in this light.

	mujh-see yee kaam nahiiN kiyaa jaaeegaa	I won't be able to do this work.
Cf.	mujh-see yee kaam nahiiN hoo-saktaa	I can't possibly do this work.
Cf.	maiN yee kaam nahiiN kar-saktaa	I cannot do this work.

If, however, the primary verb is one of the two causatives—in particular a double causative—the meaning changes: the sentence would now be like any other passive construction, with its primary agent indicated by the postposition /-see/, but with an added nuance.

	us dhoobii-see qamiizeeN nahiiN dhooii jaatiiN	That washerman is unable to wash the shirts.
Cf.	us dhoobii-see qamiizeeN nahiiN dhulwaaii jaatiiN	It's not thought proper to get the shirts washed by that washerman..

Other examples:

un loogooN-see bahot kaam karwaayaa jaaeegaa	Those people will be made to do a lot of work.
is mulk-meeN aurtooN-see bahot kaam karwaayaa jaataa hai	Women are made to do a lot of work in this country.

187. A very different verbal compound is made with the perfect participle of a transitive primary verb occurring in its masculine oblique form—i.e. ending in /-ee/—and followed by some imperative form of /jaanaa/.

ai laRkiyoo, isii tarah gaaee-jaaoo	0 girls, continue to sing like this.
aap un-see milee-jaaiyee	You should continue meeting him.

This construction is interchangeable with the imperfect participle plus /rahnaa/ compound. (See 179.)

aap un-see miltee rahiyee	You should continue meeting him.

188. The above completes our selective discussion of the more frequently used verbal compounds of Urdu. In the next several sections we shall discuss a number of commonly used indirect constructions as well as a few specific verbs which need special emphasis. (It would be useful for the student to review the discussion of 'direct' and 'indirect' constructions in section 126.)

189. /caahnaa/: /caahnaa/, by itself, means "to desire; to want." It is transitive, i.e. its perfect participle requires the use of /-nee/, and it can have as its direct object any noun, including the infinitive form of any verb—a masculine noun in Urdu. For example: /maiN eek kitaab caahtaa thaa/, "I wanted a book;" /maiN jaanaa caahtaa thaa/, "I wanted to go."

It is the latter usage, i.e. an infinitive followed by some form of /caahnaa/, that we are treating here as a verbal compound, chiefly on account of the fact that when /caahnaa/ occurs in

its perfect participle form, with an infinitive as its object, the phrase shows a radical shift in meaning, and begins to mean, "...tried to...." For example: /maiN-nee jaanaa caahaa/, "I tried to go." (The reason for this shift is that the latter, a simple past construction, expresses a single complete act—in other words, a single intense act of "desiring" in Urdu becomes situationally equivalent to a single act of "trying"—while the past perfect construction given earlier carries a durative effect—an act of "desiring" sustained over a period of time.)

In perfect participle constructions, because the real subject is followed by /-nee/, /caahnaa/ would agree in gender and number with either the infinitive or the direct object of the infinitive if it overtly occurs in the direct case, i.e. not followed by any postposition. The infinitive itself may either occur appositionally, agreeing with its own direct object in gender and number, or remain unchanged. Thus all three following combinations are grammatically acceptable in Urdu.

1.	maiN-nee juutee xariidnaa caahaa	I tried to buy shoes.
2.	maiN-nee juutee xariidnaa caahee	-ditto-
3.	maiN-nee juutee xariidnee caahee	-ditto-

In practice, however, only the first and the third are preferred. Arguably the two may sometimes imply different emphases. For example, in the first sentence, the verb agrees with the infinitive, thus it may be said to focus our attention on the act of "buying" rather than the direct object of the act, "the shoes." In the third sentence, the verb agrees with "shoes", the direct object of the infinitive—which now acts appositionally and itself agrees with its direct object. Consequently the emphasis may now be perceived as reversed. The second usage is similar in emphasis to the third; however, it is not so commonly used. We urge students to learn and adopt the third usage.

If, however, the direct object of the infinitive is followed by a postposition, the infinitive remains uninflected, and the perfect participle of /caahnaa/ occurs in its masculine singular form, in agreement with the infinitive. Compare the gender and number agreement in the verbal phrases in the following two sentences:

maiN-nee us kitaab-koo xariidnaa caahaa	I tried to buy that book.
maiN-nee woo kitaab xariidnii caahii	-ditto-

Other examples:

maiN haamid-see milnaa caahtaa thaa	I wanted to meet Hamid.
woo kuch kapRee dhulaanaa caahtii haiN	She wants to get some clothes washed.
woo boolnaa caahtaa thaa	He wanted to speak.
us-nee boolnaa caahaa	He tried to speak.
ham un-see milnaa caaheeNgee	We'd like to meet him.
najmaa-nee kaii kaam karnee caahee	Najma tried to do several things.

190. /caahiyee/: /caahiyee/, a form derived from /caahnaa/, also has a plural alternative, /caahiyeeN/. They are used in an indirect construction whose 'real' subject is marked with the postposition /-koo/, while the two forms agree in number with their 'grammatical' subject. This verbal compound is used in two ways, both expressing a sense of need or obligation on the part of the 'real' subject.

1. If the 'grammatical' subject is an infinitive, the construction would be equivalent to the English "ought." Example: /ahmad-koo jaanaa caahiyee/, "Ahmad ought to go." Again, if the infinitive itself has a direct object in the direct case, i.e. not followed by any postposition, the infinitive would act appositionally, and /caahiyee/ (or /caahiyeeN/) would agree with the direct object.

	mujhee kapRee dhulaanee caahiyeeN	I ought to get the clothes washed.
Cf.	mujhee kapRooN-koo dhulaanaa caahiyee	-ditto-
	tum-koo un-see milnaa caahiyee	You ought to meet him.
	tum-koo yee juutee xariidnaa caahiyee	You ought to buy shoes.
Or,	tum-koo yee juutee xariidnee caahiyeeN	-ditto-
Or,	tum-koo yee juutee xariidnaa caahiyeeN	-ditto-
Or,	tum-koo in juutooN-koo xariidnaa caahiyee	-ditto-

Consider the last four examples—all are equally acceptable, though the third of the four is not so common.

All the above examples implied a time reference that was in the present, but a past reference may also be expressed by adding the past tense auxiliary form of /hoonaa/ after /caahiyee/. (Theoretically, other forms of /hoonaa/ should also be possible, but they are not used.)

tumheeN jaanaa caahiyee thaa	You ought to have gone.
un-koo woo kitaabeeN xariidnii caahiyee thiiN	He ought to have bought those books.

Note that in the last sentence the number agreement is expressed only once, in the auxiliary and not in /caahiyee/, just as it happens, say, in past imperfect constructions. (In other words, no verbal phrase in Urdu may contain two consecutive words that have nasalization to indicate plurality—in every case the first word would revert to its singular form.)

2. If the 'grammatical' subject is not an infinitive but some other nominal or pronominal form, the construction would mean: "to need."

mujhee eek mulaazim caahiyee	I need a servant.
us-koo kuch kitaabeeN caahiyeeN	She needs some books.

	aap-koo kyaa caahiyee?	What do you need? What do you want?
Cf.	aap kyaa caahtee haiN?	What do you desire? What do you want?

191. Indirect Construction with /hoonaa/: In these constructions, which are of two kinds, /hoonaa/ means "to have." Again the 'real' subject is followed by /-koo/, and the various forms of /hoonaa/ agree with (1) the infinitive of a primary verb (or, in the case of transitive verbs, with the latter's direct object), or (2) any abstract noun indicated to be the object of the verb "to have." (We shall discuss the second usage later in section 193.) The past and present tense auxiliaries, the future form, and the imperfect participle of /hoonaa/ occur more commonly than the subjunctive; the perfect and conjunctive participles are never used.

This construction—i.e. infinitive plus /hoonaa/—also expresses a sense of compulsion or obligation on the part of the subject, but to a lesser degree than the preceding construction with /caahiyee/; in other words, while /caahiyee/ is situationally equivalent to the English "...ought to...," the construction with /hoonaa/ is closer to the English "... have to...."

mujhee jaanaa hai	I have to go.
mujhee jaanaa caahiyee	I ought to go.
un-koo kitaabeeN xariidnaa hai	She has to buy books.
un-koo kitaabeeN xariidnaa haiN	-ditto-
un-koo kitaabeeN xariidnii haiN	-ditto-

Note the last three examples. In the first, the form of /hoonaa/ agrees with /xariidnaa/, its 'grammatical' subject. In the second, it agrees with /kitaabeeN, the direct object of the infinitive, which remains uninflected. In the third, the form of /hoonaa/ agrees with /kitaabeeN/, and the infinitive is inflected to act appositionally or as a complement. (See 189.) All three are equally acceptable in Urdu, but the students are urged to adopt the third usage. Other examples:

mujhee kitaabeeN xariidnii hooNgii	I'll have to buy books.
tum-koo un-see kab milnaa thaa?	When did you have to meet him?
aap-koo kal zaruur aanaa hoogaa	You will definitely have to come tomorrow.
agar aap-see milnaa na hootaa, too maiN na aataa	I wouldn't have come if I didn't have to meet you.
tum-koo abhii un-see na milnaa thaa	You shouldn't have met him now.

The last sentence would be considered less emphatic an assertion than /tum-koo un-see na milnaa caahiyee thaa/. (See the next section and also 190.)

Since the Fifties, influenced by the standard usage in Punjabi, many Pakistani Urdu writers and speakers commonly use the postposition /-nee/ in this indirect construction, instead of the original /-koo/ which is still the standard in India. Both usages are now equally correct in Urdu.

mujhee jaanaa hai	I have to go.
maiN-nee jaanaa hai	-ditto-

192. Indirect Construction with /paRnaa/: Again the 'real' subject is marked with the postposition /-koo/ and the primary verb occurs in its infinitive form. The forms of /paRnaa/ will agree either with the infinitive (or the latter's direct object, in the case of transitive verbs), same as in the previous construction with /hoonaa/. /paRnaa/, expresses a much stronger sense of obligation than does /hoonaa/; it implies some compulsicn from outside rather than just a sense of necessity felt by the 'real' subject.

aap-koo un-see milnaa paReegaa	You will have to meet him.
un-koo kal yahaaN-see jaanaa paRaa	He was forced to leave this place yesterday.
is-liee mujhee kuch kitaabeeN beecnii paRiiN	Therefore I was compelled to sell some books.
agar aap-koo karnaa paRtaa too aap bhii xafaa-hootee	You too would've been angry if you had been forced to do it.
aaxir unheeN ahmad-koo rooknaa paRaa	Finally he was compelled to stop Áhmad.

Consider the following two examples:

mujhee apnii waalidaa-kee liee dawaa laanii thii	I had to bring medicine for my mother.
mujhee apnii waalidaa-kee liee dawaa laanii paRii	-ditto-

Though the English gloss is identical in both cases, the two sentences are very different in Urdu. The first, using the past auxiliary form of /hoonaa/, expresses only the existence of a state of 'compulsion' over a period in the past, while the second, with the perfect participle of /paRnaa/, explicitly expresses a single complete incident, i.e. the "I" was not only under some compulsion but actually went and bought the medicine. (As noted in the preceding section, a phrase such as /laanii huii/ does not occur in Urdu in such constructions.)

That the use of /paRnaa/ indicates the maximum degree of compulsion (or, a lack of volition) can also be understood by examining the following four sets of sentences.

1.	ahmad-koo kal jaanaa caahiyee. mujhee kal jaanaa caahiyee	Ahmad ought to go tomorrow. I ought to go tomorrow.
2.	ahmad-koo kal jaanaa hai. mujhee kal jaanaa hai	Ahmad has to go tomorrow. I have to go tomorrow.
3.	ahmad-koo kal jaanaa hoogaa. mujhee kal jaanaa hoogaa	Ahmad will have to go tomorrow. I'll have to go tomorrow.
4.	ahmad-koo kal laahaur jaanaa paReegaa	Ahmad <u>will have</u> to go tomorrow. I'll <u>have</u> to go tomorrow.

The first set carries a recommendatory nuance—there is a need, but there is no coercion. In fact, some good might be involved. The second set is descriptive—there is a state of need, but not necessarily involving some compulsion. In fact, it may be a need willed by the subject. The third set clearly brings in the nuance that some outside compulsion is involved, but it does not necessarily also indicate some resentment or resistance on the part of the subject. It is this latter nuance which, finally, distinguishes the fourth set from the third.

193. The English verb "to have," in the sense of "having" or "possessing" something, does not have a simple equivalent verb in Urdu. Instead, the "having" of something or someone is indicated in Urdu by the verb /hoonaa/, used in three separate indirect constructions, depending upon the nature of what is possessed or had.

1. If what is 'possessed' is an abstract noun, it will be the 'grammatical' subject of /hoonaa/, while the 'real' subject—i.e. the subject of the verb "to have" in the English gloss—will be marked with the postposition /-koo/.(See 191 above.)

mujhee waqt hai	I have time.
un-koo kal buxaar thaa	They had a fever yesterday.
aap-koo kab chuTTi hoogii?	When will you have a vacation?
usee bahot waqt nahiiN	She doesn't have much time.

2. If what is 'possessed' is a 'non-transferable' concrete noun—e.g. /waalid/, "father," /doost/, "friend," /haath/, "hand,"—it will be the 'grammatical' subject of /hoonaa/, while the 'real' subject will be marked by the possessive postposition /-kee/.

meeree doo cacaa haiN	I have two uncles.
un-kee kitnii bahneeN thiiN?	How many sisters did he have?
us-kee sirf eek aaNkh hai	He has only one eye.
hamaaree caar doost haiN	We have four friends.
aap-kee kooii ustaad haiN?	Do you have a teacher?

In such contexts we may also find people using all three forms of /-kaa/, which will then agree in gender and number with the 'object', particularly if the latter is feminine or in the singular.

meeraa sirf eek laRkaa hai	I have only one son.
un-kii kitnii bahneeN thiiN?	How many sisters did he have?
hamaarii eek doost hai	We have one [female] friend.

3. Lastly, if what is 'possessed' is a 'transferable' concrete noun—e.g. /makaan/, "house," /naukar/, "servant," /kitaab/, "book,"—it will be the 'grammatical' subject of /hoonaa/, while the 'real' subject will be marked with the postposition /-kee paas/.

un-kee paas kuch kitaabeeN haiN	They have a few books.
hamaaree-paas kooii naukar nahiiN	We don't have a servant.
ahmad-kee paas doo rupyee thee	Ahmad had two rupees.

Note that while "servant" is considered a transferable noun, "teacher" and "friend" are not.

194. To conclude our discussion of verbal constructions we shall next make some general remarks about the question of grammatical agreement between verbs and their subjects. Detailed comments have already been made in this regard with reference to individual verbal forms and constructions, primarily in the context of a single verb having a single subject. What we wish to discuss now are the two other contexts: (1) a single verb with two or more subjects; and (2) two or more verbs with a single subject. The following are presented as summary statements for general guidelines, and not as comprehensive accounts. (In these remarks, "subject" always means the word or phrase in direct case with which the verbal form in any particular construction is required to agree with in gender and/or number. In other words, though the statements below are all exemplified with direct constructions, they are equally applicable to indirect constructions too. Of course, if any nominal word or phrase is in the oblique case or followed by a postposition, it won't dictate the agreement in the verb, in which case the verb, having nothing to agree with, will always occur in its masculine singular form.)

195. In cases where a single verbal form has to agree with two or more subjects, Urdu speakers observe the following rules.

1. If the two subjects are specific human beings of the same gender, the verb form will be in that gender and plural. If, however, they are of different genders, the verb form will be in the masculine plural.

ahmad aur shakiil gaee	Ahmad and Shakil went.
najmaa aur safiyaa gaiiN	Najma and Safia went.
ahmad aur najmaa gaee	Ahmad and Najma went.
us-kii doo bahneeN aur eek bhaaii aaee	Two sisters and one brother of his came.

2. In the case of non-specific human beings, some speakers follow the above rule, while others seem to follow the next rule that governs non-human subjects.

wahaaN tiin mard aur caar aurteeN baiThee haiN	Three men and four women are sitting there.
wahaaN tiin mard aur caar aurteeN baiThii haiN	-ditto-

3. In the case of non-human subjects, both animate and inanimate, mostly the verb would agree in gender and number with the subject closest to it in occurrence. But a plural form may be used by some people if the two subjects have the same gender. Also, if the two subjects are of different genders, the verb may be in its masculine plural form, particularly—though not necessarily—if the immediately preceding subject is masculine.

ham-nee doo meezeeN aur eek kursii xariidii [xariidiiN]	We bought two tables and a chair.

ham-nee tiin seeb aur eek keelaa xariidaa	We bought three apples and one banana.
ham-nee doo meezeeN aur eek seeb xariidaa [xariidee]	We bought two tables and one apple.
ham-nee eek seeb aur doo meezeeN xariidiiN	We bought one apple and two tables.
ghooRee aur bakriyaaN ghaas car-rahii thiiN [car-rahee thee]	Horses and goats were grazing.
laRkee aur laRkiyaan aa-gaee [aa-gaiiN]	Boys and girls arrived.

4. In all above cases, however, if the context allows, it is quite common to make a collective of the multiple subjects—after listing them—by adding such words as /doonooN/, "both," /caarooN/, "all the four," and /sab/, "all," in which case the verb will be in the feminine plural if all the subjects are feminine, and in the masculine plural in all other instances.

caaee aur kaafii doonooN xatm hoo-gaiiN	Tea and coffee are finished.
ab too liicii aur xarbuuzaa doonooN nahiiN miltee	Both lichis and melons are not available now.
haamid aur un-kii biiwii doonooN baazaar gaee	Hamid and his wife went to the market.
inglainD, fraans aur amriikaa, tiinooN is baat-par muttafiq na thee	England, France, and America—all three were not in agreement on this matter.
najmaa aur haamid doonooN aa-rahee haiN	Both Najma and Hamid are coming.

196. In sentences where two or more verbs have a single subject, the subject is usually not repeated. This is accomplished in several ways, some of which were discussed in the section on conjunctive participle—(see 97)—and in our comments on the adverbial function of other participles—(see 103-107, 127-133). Elsewhere, the context and the grammatical agreement shown by the verbs would make clear who their common subject is. This ellipsis is preferred even when transitive and intransitive verbs occur together in the same sentence. Sometimes even the occurrence of an indirect construction does not prevent the elision. Consider the following examples; in each the elided subject is indicated within brackets

1.	maiN saat bajee soo-kar uThaa aur aaTh bajee [maiN-nee] naastaa kiyaa	I got up at seven and had breakfast at eight.
2.	usee niind aa-rahii thii is-liyee [woo] jaa-kar leeT-gayaa	He was feeling sleepy, so he went and lay down.
3	maiN xat likh-rahaa thaa ki [mujhee] uTh-kar yahaaN aanaa paRaa	I was writing the letter when I had to get up and come here.

More drastic elisions can happen in conversation, for the context and the grammatical agreement in the verbal phrases would usually be sufficient to make the meaning clear.

197. No distinction is made in Urdu between direct narration and indirect narration. Most of the time a speech can be quoted directly without requiring any change in either tenses or pronominal reference, the two areas where English requires changes when shifting from direct narration to indirect narration. (He said, "I'll come." > He said that he would come.) What should be borne in mind is that in Urdu all tenses and time references in the quoted speech would usually be from the point of view of the actual speaker, not the narrator. The exceptions would be sentences with unambiguous contexts, in which case the tense of the verbal phrase would still be from the point of view of the actual speaker, but the time-word—if there is any in the sentence—might be changed to reflect the narrator's point of view. In every case the quoted speech will be introduced by the particle /ki/.

1a.	us-nee kahaa hai ki woo nahiiN aa-saktaa hai	He says that he can't come.
1b	us-nee kahaa hai ki maiN nahiiN aa-saktaa huuN	-ditto-
2a.	kal too aap-nee kahaa thaa ki aaj aaeeNgee	Yesterday you had said that you would come today.
2b	kal too aap-nee kahaa thaa ki kal aauuNgaa	-ditto-
3a.	ahmad-see kahoo ki aaj baazaar na jaaee	Tell Ahmad not to go to the market today.
3b	ahmad-see kahoo ki aaj baazaar na jaaoo	-ditto-

198. Adverbs: Urdu uses both single words and longer phrases for adverbial functions. There are words which occur only adverbially, but there are also numerous nouns and adjectives which, in their singular, oblique form, i.e. ending in /-ee/ in the case of marked nouns and adjectives, are used as adverbs. The adverbial use of various participles has already been discussed (see 103-107, 127-133); other adverbial phrases, formed by adding postpositions to nouns, adjectives and adverbs, are mostly self-explanatory and need no elaboration here. (See 203-209 below for some common postpositions.)

Ordinarily, an adverb precedes the verbal phrase; it also usually precedes the direct object of the verb if there is one. If two or more adverbs are used, the adverb getting the most emphasis in the context comes closest to the verb. (The 'slot' immediately before the verbal phrase is generally reserved for the contextually most prominent element within any sentence.) Otherwise, the normal word order for adverbs may be summarized as TMP: adverb of time, followed by adverb of manner, followed by adverb of place. Any change from the normal would add extra emphasis. Example:

	woo kal mooTar-see lakhnauu jaaeegaa	He will go to Lucknow tomorrow by car.
Cf.	woo mooTar-see lakhnauu kal jaaeegaa	He will go to Lucknow by car <u>tomorrow</u>.

Cf.	woo kal lakhnauu mooTar-see jaaeegaa	He will go to Lucknow tomorrow by car.
Cf.	kal mooTar-see lakhnauu woo jaaeegaa	It's he who will go to Lucknow tomorrow by car.

If, for any reason, another adverb is to be highlighted too, it would be placed at the beginning of the sentence, before the subject itself.

kal mooTar-see woo lakhnauu jaaeegaa	Tomorrow by car, he'll go to Lucknow.

As mentioned earlier—(see 74, 106 and 131)—repetition of an adjective adds a nuance of multiplicity or a kind of distributive effect, while repeated adverbs add a degree of intensity to their meaning—e.g. /aahistaa/, "slowly," but /aahistaa aahistaa/, "very slowly." A few adverbs, however, always occur repeated, e.g. /raftaa raftaa/, "gradually."

199. Adverbs of Time: Besides specifically adverbial words—e.g. /aaj/, "today," /kal/, "yesterday; tomorrow"—any relevant noun may occur in its singular oblique case form, with or without a following postposition, to act as an adverb of time. Note that, except for the cases explained next, the inflected noun would remain in its singular oblique form even when contextually it should be plural.

	woo eek ghanTee-meeN aaeegii	She'll come in an hour.
Cf.	woo caar ghanTee-meeN aaeegaa	He'll return in four hours.
	woo sirf doo ghanTee rukaa	He stopped for only two hours.
	ham wahaaN caar din rahee	We stayed there four days.
	woo caar saal-kee baad milii	She met after four years.

The noun's oblique plural form will be used only if the time unit referred to in the sentence was earlier mentioned in that context or has been 'particularized' in some other way.

un caar ghanTooN-meeN bahot kuch hoo-saktaa thaa	A lot could have happened in those four hours.
baaqii dinooN-meeN imtihaan-kii tayyaarii karnaa	Prepare for the examination in the remaining days!
aap un dinooN kyaa kartee thee	What did you use to do in those days?

Frequently, however, the above distinction is lost, and we find people using the oblique plural form interchangeably with the singular oblique in certain instances.

	bahot din-see	for quite a while
Or,	bahot dinooN-see	-ditto-

Some very common adverbs of time are made by adding the postposition /-koo/ to the particular noun. This is always done with dates and the days of the week. With other nouns,

however, /-koo/ would be used if the noun occurs by itself, but not if the noun is preceded by some qualifier/ The latter would be the case, for example, with /subh/, "morning," /din/, "day," /ṣaam/, "evening," and /raat/, "night." But, functioning as adverbs, the nouns will be in the oblique case even if they are not followed by a postposition—note the last two examples below.

	ṣaam-koo aaiyee	Please come in the evening.
Cf.	kal ṣaam aaiyee	Please come tomorrow evening.
	woo mangal-koo aayaa	He came on Tuesday.
	kyaa aap pandraa-koo jaa-rahee haiN?	Are you going on the fifteenth?
Cf.	ham pandraa-kii raat[-koo] wahaaN rukee	We stopped there on the night of the fifteenth.
	duusree din kyaa huaa	What happened the second day?
	woo aglee haftee aaeegii	She will come next week.

In terms of precise hours and minutes, time is expressed in Urdu by using the verbs /bajnaa/, "to ring out (Intr.)" and /hoonaa/, "to be or become."

eek bajaa hai	It is one o'clock.
caar bajee haiN	It is four o-clock.
caar baj-kar paaNc minaT huee haiN	It is five minutes past four.

Related adverbial phrases are also made by using /bajnaa/. In these phrases, if the hour is not followed by a mention of specific minutes, /bajnaa/ will always occur as /bajee/. If minutes are mentioned, the hour will be followed by the conjunctive participle, /baj-kar/, and the minutes by the postposition /-par/.

tum eek bajee aaoo	You should come at one.
tum paunee doo bajee aaoo	You should come at a quarter to two.
tum eek baj-kar caaliis minaT-par aaoo	You should come at 1:40.
tum eek bajee-kee baad aaoo	You should come after one.

200. Adverbs of Manner: These are mainly specific words and postpositional phrases which are self-explanatory, requiring no elaboration. The more idiomatic ones are explained in the notes to the texts where they occur. Any noun used adverbially will be in the oblique case even if no postposition is placed after it. As mentioned earlier, adverbs of manner usually occur after adverbs of time but before adverbs of place.

201. Adverbs of Place: Most of these words (including postpositions) are also self-explanatory. A few verbs might require a particular postposition which students will have to learn together with the verb. Again, any noun used adverbially will be in the oblique case even if no postposition is placed after it. (The only exceptional case is explained below.) What deserves

some comments here is the expression of a 'destination' in the context of the verbs /aanaa/, "to come," and /jaanaa/, "to go."

1. Except for a few, more familiar (?) place names, all place names occur uninflected, even when they end in /-aa/.

	woo kalkattee kab jaaeegaa?	When will he go to Calcutta?
Cf.	woo paTnaa kab jaaeegaa?	When will he go to Patna?
	maiN caar saal huee amriika aaii	I came to America four years ago.

2. An inanimate common noun would usually occur by itself in its singular oblique form, particularly if preceded by some qualifier, but it could also be followed by the postposition /-koo/.

woo apnee ghar jaa-rahaa hai	He is going home.
woo nadii-kee kinaaree gaii	She went to the river's bank.
woo aaj iskuul nahiiN aaii	She didn't come to school today.
dukaan-koo jaaiyee	Go to the shop.
yee saRak meeree iskuul-koo jaatii hai	This road goes to my school.

3. However if the 'destination' is an animate noun—e.g. a person or an animal—that noun will be followed by the postposition /-kee paas/.

woo ahmad-kee paas gayaa	He went to Ahmad.
meeree-paas aaoo	Come to me.
bandar magarmach-kee paas gayaa	The monkey went to the crocodile.

202. Pronominal Adverbs: We use this term to refer to a set of forms which might be best understood in a chart of the following type.

I	II	III	IV	V
yahaaN	idhar	aisee	ab	Demonstrative (proximate)
wahaaN	udhar	waisee	tab	Demonstrative (remote)
jahaaN	jidhar	jaisee	jab	Relative
kahaaN	kidhar	kaisee	kab	Interrogative

Column I shows adverbs of location; column II, adverbs of direction; column III, adverbs of manner; and column IV, adverbs of time. The references in column V indicate the relationship between the forms and also their 'pronominal' functions. (For a special use of the interrogative forms, see 218.)

woo yahaaN hai	He is here.
woo kab aayaa?	When did he come?

woo kaisee jaaeegii	How would she go?
woo waisee jaaeegii jaisee maiN jaauuNgaa	She would go the way I would.

Note that only the remote form is used in the correlative function. (See 61ff.)

jahaaN haamid hai wahaaN jaaiyee	Go where Hamid is.

203. Postpositions: Urdu postpositions perform the same diverse functions that prepositions do in English. Any noun or nominally used adjective or infinitive modified—i.e. followed—by a postposition will always be in the oblique case.

Urdu postpositions are of two kinds: (1) single words, and (2) phrases consisting of a postposition and some other word(s). The first kind must occur after the word they modify; the second kind also normally occur after the word they modify, but sometimes—mostly for stylistic reasons—their second member might precede the modified word. For example, /-kee baGair/, "without":

un kee baGair	without him
baGair un-kee	-ditto-

While the second kind of postpositions are mostly self-explanatory, many of the first kind require some individual comments. (Two of these, /-nee/ and /-kaa/, have already been discussed in sections 124 and 44, respectively, and need not be listed again.)

204. /koo/: No one meaning can be assigned to this most common postposition. We shall mention only its four more frequent functions below. But first we should list a set of forms that are in effect combinations of personal and demonstrative pronouns and the postposition /-koo/. These "portmanteau" forms are used more commonly than the full combinations, particularly in spoken Urdu.

'Portmanteau' Forms	Full Forms
mujhee	mujh-koo
hameeN	ham-koo
tujhee	tujh-koo
tumheeN	tum-koo
usee; isee	us-koo; is-koo
unheeN; inheeN	un-koo; in-koo

1. /koo/ is used to mark the indirect object of most transitive verbs.

usee kitaab diijiyee	Please give him the book.
saliim-koo yee xat kis-nee likhaa	Who wrote Salim this letter?

2. /koo/ must be added to the direct object of a verb if the direct object happens to be a personal pronoun or a proper name. (Its use is more optional if the direct object happens to be a 'particularized' common noun. Note the last two examples below.)

maiN nee tumheeN nahiiN deekhaa	I didn't see you.
saliim-koo mat maaroo	Don't hit Salim.
in kitaabooN-koo kaun leegaa	Who'll take these books?
yee kitaabeen kaun leegaa	-ditto-

3. It is used, in several indirect constructions, to indicate the 'real' subject of the construction.

Ahmad-koo jaanaa paRaa	Ahmad was forced to go.
unheeN aaj buxaar hai	He has a fever today
usee kyaa caahiyee	What does she want?

4. It occurs in such adverbial phrases as /saam-koo/, "in the evening," and /dukaan-koo/, "to the shop."

205. /-see/: It is most frequently translated as either "from"—ablative function— or "with/by"—instrumental function. But in several contexts it may have no fixed lexical meaning. Below we list some of its most common functions. (Also see 209.)

It occurs with some verbs to indicate their indirect objects. Some of the more common such verbs are: /kahnaa/, "to say," /puuchnaa/, "to ask," /baat karnaa/, "to talk," /laRnaa/, "to fight," and /mulaaqaat karnaa/, "to meet."

woo haamid-see mulaaqaat kareegii	She'll have a meeting with Hamid.
unhooN-nee mujh-see eek sawaal puuchaa	They asked me a question.
jarmanii-nee fraans-see eek laRaaii laRii	Germany fought a battle with France.

With a few verbs it may be used to mark their direct objects. Two such verbs are: /milnaa/, "to meet," and /laRnaa/, "to quarrel,"

woo haamid-see mileegii	She'll meet Hamid.
mujh-see mat laRoo	Don't quarrel with me.

It occurs to indicate what may be referred to as its "ablative" function with nouns and pronouns.

yahaaN-see jaaoo	Go away from here.
kamree-see nikal-kar	After coming out of the room...
woo kahaaN-see hai?	Where is she from?

It indicates 'agents' or 'instruments' in passive and passive-like constructions.

phal caaquu-see kaaTaa-gayaa	The fruit was cut with a knife.
darzii-see silwaaii huii qamiiz	the shirt that was sewn by the tailor
mujh-see yee kaam nahiiN hoogaa	I won't be able to do this work.

It is used in the context of adjectives to express comparisons.

saliim haamid-see acchaa hai	Salim is better than Hamid.
saliim sab-see acchaa hai	Salim is best.

206. /-tak/: It is usually translatable as "up to; to the extent of," but in many instances it will be translated by some other English preposition, or by nothing. (Also see 209 and 211.)

yahaaN-see wahaaN tak	From here to there.
jab yee xabar mujh-tak pahoNcii	When this news reached me...
woo bas s̱ahar-tak gayaa hai	He has just gone to the city [and no further, so he should be back soon].
woo s̱aam-tak kaam kartaa rahaa	He kept working until it was evening.
yee mujhee kal-tak zaruur mil-jaaee	I should get it by tomorrow [and no later].

207. /-meeN/: Translatable in isolation as "in," it is used with reference to both movement — "inward, into"—and location—"inside; between."

woo ghar-meeN hai	He is inside the house.
kamree-meeN jaaoo	Go into the room.
in doonooN-meeN kyaa farq hai?	What's the different between the two?

/-meeN/ differs from the postposition /-kee andar/, "inside X," in that the latter carries more emphatically the idea of something being fully 'inside' of some other thing and, consequently, is more often used in contrast to the postposition /-kee baahar/, "outside X."

ham ghar-kee andar thee aur woo ghar-kee baahar	We were inside the house, while he was outside.

208. /-par/: The two meanings underlying this postposition are: in the context of movement, 'upward' or 'up on', and, in the context of location, 'on' or 'upon'. But in many instances the use of /-par/ is simply idiomatic, as explained with individual cases in our glossary and notes.

as̱ook-nee kalinga-par hamlaa kiyaa	Ashoka attacked Kalinga.
woo kaam-par gayaa hai	He has gone to his work.
mujhee us-par rahm aataa hai	I feel pity for him.

un-kii dukaan-par jaaoo	Go to his store.

/-par/ differs from /-kee uupar/ in that the latter more explicitly indicates the location of something "above" or "on top of" something—as opposed to being "under" it. In that sense, -kee uupar/ should be viewed as the exact opposite of /-kee niicee/, "below X; under X."

209. An interesting feature of some postpositions is their use in combination with other postpositions. Most commonly so used are /-see/ and /-tak/, which are added to the postpositions that indicate 'locations'—e.g. /-meeN/, /-par/, /-kee aagee/—to explicitly express—in the case of /-see/—the idea, 'transcending the location'; and—in the case of /-tak/—the idea, 'remaining within the location'. In other words, /pul-par/ would mean, "on the bridge"—it would simply locate something on the bridge; but /pul-par-see/ would mean, "on and across the bridge."

pul-par-see jaaoo	Go across the bridge. Go via the bridge.
pul-kee uupar-tak jaaoo	Go only on top of the bridge.

/-see/ is more commonly used in this fashion than /-tak/, and often, with verbs of 'movement', its use would be required to convey the meaning more precisely.

paark-kee andar-see caliyee	Let's go through the park.
jab ham iskuul-kee aagee-see guzree	When we passed in front of the school.......

There is also another context in which the combination, /-meeN-see/, will have to be used to fully communicate the distinction exemplified below.

	meeraa bhaaii un laRkooN-meeN hai	My brotner is among those boys.(I.e. located among them.)
Cf.	meeraa bhaaii un laRkooN-meeN-see eek hai	My brother is one of those boys. (I.e. located, but also isolated, among them.)
	un-meeN-see eek lee liijiyee	Take one those.
	aap-koo in-meeN-see kaun pasand hai	Which one of these do you like?

210. Particles of 'Emphasis': Only four Urdu particles need to be discussed at some length. Of these three are generally referred to as the particles of "emphasis." They are used very extensively, and add assorted nuances to the word or phrase they come after. The three are: /bhii/, /hii/, and /too/. Their respective semantic ranges are explained below. The critical thing to note is that these particles are always placed precisely after the word or phrase they highlight. In the discussion below, X stands for any word or phrase so highlighted. (For some other particles, see 95 and 214.)

1. X /bhii/ implies, in the contextual understanding of the sentence, the 'inclusion' of another word or phrase with exactly the same grammatical nature and function as X. This 'inclusion' might often be similar to that accomplished with "also" and "too" in English, but the

placement of the Urdu particle is always more precise. Note how its addition in the simple sentence, /ahmad-nee kitaab paRhii thii/, "Ahmad had read the book," adds different implied 'inclusions'—indicated within brackets—depending on where the particle is placed. (Also see 206 above.)

ahmad-nee bhii kitaab paRhii thii	Ahmad [in addition, say, to some other person] had read the book.
ahmad-nee kitaab bhii paRhii thii	Ahmad had read the book [in addition, say, to reading a paper or seeing a film of the book.].
ahmad-nee kitaab paRhii bhii thii	Ahmad had read the book [in addition, say, to just buying it.]

2. X /hii/ implies, in the contextual understanding of the sentence, the 'exclusion' of another word or phrase with exactly the same grammatical nature and function as X. This 'exclusion' might often be the same as accomplished with the use of "only" and "just" in English, but again the placement of the Urdu particle would be comparatively more precise, as exemplified below.

ahmad-nee hii kitaab paRhii thii	Ahmad [to the exclusion of any other person] had read the book.
ahmad-nee kitaab hii paRhii thii	Ahmad had read the book [to the exclusion of any other reading matter].
ahmad-nee kitaab paRhii hii thii	Ahmad had read the book [to the exclusion of doing anything else].

3. X /too/ implies, in the contextual understanding of the sentence, a certain focus on X which denies significance—be it of 'inclusion' or 'exclusion'—to any consideration of another word or phrase having the same grammatical nature and function as X. There is no exact English equivalent for /too/; it can only be diversely paraphrased from the point of view of the user, as in the examples below.

ahmad-nee too kitaab paRhii thii	Ahmad had read the book. [I don't know if anyone else did or not.]
ahmad-nee kitaab too paRhii thii	Ahmad had read the book. [I don't know if he read anything else.]
ahmad-nee kitaab paRhii too thii	Ahmad had read the book. [I don't know if he still remembers any of it.]

Besides these general rules, some further comments need to be made about /bhii/ and /hii/.

211. /bhii/: Consider the English sentence: "I'll buy a book, and also a pen." There are two clauses, and they are linked with a conjunction "and." Note that "also," the 'inclusive' marker

in English, is used only once—in the second clause. In Urdu, however, the idiomatic usage in such cases is to use /bhii/ in both clauses.

maiN kitaab bhii xariiduuNgaa aur qalam bhii	I'll buy a book, and a pen too.
maiN kitaab xariiduuNgaa aur qalam bhii	-ditto-

In idiomatic Urdu, the former sentence would be preferred over the second; the latter would be acceptable only in the written Urdu—it might also be viewed as influenced by English. Other examples:

maiN bhii jaauuNgaa aur ahmad bhii jaaeegaa, aur najmaa bhii	I'll go, and so will Ahmad, and Najma too.
mujhee keelee bhii caahiyeeN aur seeb bhii	I need bananas—and apples too.
woo paRhtii bhii thii aur kaam bhii kartii thii	She used to study and also hold a job.

Often, particularly in the context of a negation, /bhii/ would be situationally equivalent to the English, "even," though the more exact Urdu equivalent of the latter is another particle, /tak/ (not to be confused with the postposition, /-tak/).

ahmad bhii yee kaam nahiiN kar-saktaa	Not even Ahmad can do this work. Or, Ahmad too cannot do this work.
ahmad tak yee kaam nahiiN kar-saktaa	Not even Ahmad can do this work.
ahmad-nee yee kitaab paRhii bhii hai?	Has Ahmad even read this book?

212. /hii/: A fairly common use of /hii/ is to form an adverbial phrase with the imperfect participle of a verb in its masculine oblique form—e.g. /jaatee hii/. Here /hii/ adds to the adverbially used participle—in essence, an adverb of time—a nuance that might be best understood as being equivalent to "no sooner than..." or "the moment..." in English. In other words, the action of the finite verb follows right after the action of the verb in the adverbial phrase, often with an implied sense of "suddenness."

ghar-see nikaltee hii maiN-nee ahmad-koo deekhaa	The moment I came out of the house I saw Ahmad.
barsaat ṣuruu-hootee hii ham calee-jaaeeNgee	We shall leave as soon as the rainy season begins.
baahar aatee hii baariṣ hoonee-lagii	No sooner had we/I come outside than it began to rain.

In the first sentence above, the imperfect participle in the adverbial phrase has no subject; hence it is understood as having the same subject as the finite verb. In the second sentence, the imperfect participle has an overt subject, /barsaat/, which is also an inanimate noun. In the third sentence, the imperfect participle has no overt subject—same as in the first sentence—but it is understood with an implied first person subject because /baariṣ/, the subject of the finite verb, /hoonee-lagii/, is an inanimate noun.

If, however, the subject of the imperfect participle phrase is an animate noun and different from the subject of the finite verb, or if the subject of the imperfect participle is not the speaker—the subject in the adverbial phrase will be marked with the postposition /-kee/. Compare the last sentence above with the first sentence below.

us-kee baahar aatee hii baariṣ hoonee-lagii	No sooner had he come outside than it began to rain.
tumhaaree yahaaN pahoNctee hii ham khaanaa khaaeeNgee	We'll eat the moment you get here.
mujh-koo deekhtee hii najmaa boolii...	The moment Najma saw me, she said...

213. Like /-koo/, /hii/ too has a set of "portmanteau" forms with pronouns and a few other words which should be noted, particularly since in their written forms they usually employ a /doo-caṣmii hee/ rather than the /chooTii hee/ with which the particle is written in isolation. Note that in two forms, /usii/ and /isii/, the /hee/ is lost completely.

Single forms	Combined forms	Single forms	Combined forms
ham + hii	hamiiN	tum + hii	tumhiiN
woo + hii	wahii	yee + hii	yahii
mujh + hii	mujhii	tujh + hii	tujhii
us + hii	usii	is + hii	isii
un + hii	unhii	in + hii	inhii
unhooN + hii	unhiiN	ab + hii	abhii
tab + hii	tabhii	jab + hii	jabhii
yahaaN + hii	yahiiN	wahaaN + hii	wahiiN

Some Urdu speakers, however, do not distinguish between /unhii/ and /unhiiN, and /inhii/ and /inhiiN/, and use only the second forms. (Though probably a combination of /kab/, "when?" and /hii/, /kabhii/ is better understood as a single word, meaning, "ever.")

214. /ki/: Another particle, pronounced /ki/ or /ke/, is used in a number of disparate functions.

1. It is placed at the beginning of a coordinate clause that reports some direct or indirect discourse.

ahmad kahtaa hai ki woo kal aaeegaa	Ahmad says tnat he'd come tomorrow.
ahmad kahtaa hai ki maiN kal aauuNgaa	-ditto-

In such sentences, the main clause may often contain either /yee/ or /itnaa/ as a 'proximate marker', to alert us to the coming coordinate clause, and also underscore the latter. The coordinate clause will usually begin with /ki/, but the latter may be dropped in shorter sentences.

unhooN-nee kahaa thaa kal aanaa	He had said, "[You] should come tomorrow." (Or, "He had said that I should come the next day.")
unhooN-nee kahaa thaa ki kal aanaa	-ditto-
unhooN-nee yee kahaa thaa ki kal aanaa	What he had said was this: "Come tomorrow."
unhooN-nee itnaa kahaa thaa ki kal aanaa	He had said this much: "Come tomorrow."

2. It is used as a conjunction between a main clause that contains a 'proximate marker' from the proximate demonstrative adjectives—/itnaa; aisaa/—and a coordinate clause which serves to expand upon the idea or thing overtly or implicitly highlighted by the 'proximate marker'. The choice between the two 'proximate' markers will be that between 'quantity' and 'quality', respectively.

aaj itnii baariş huii ki raastee band hoo-gaee	It rained so much today that the roads closed.
yee kitaab aisii acchii hai ki baar-baar paRhnee-koo jii caahtaa hai	This book is so good that one wishes to read it over and over again.

3. It comes before a coordinate clause which is then inserted within a sentence after a noun to function as a relative clause, but in effect carrying a strong appositive force.

maiN ki tumhaaraa doost huuN tum-see kahtaa huuN ki wahaaN na jaaoo	I—who am your friend—am telling you not to go there.
yee kitaab ki itnii GaltiyooN-see bharii hai tum-koo kyooN pasand hai?	This book which is so full of mistakes—why do you like it?

4. It replaces /yaa/, "or," in sentences which are interrogative in nature. This use is idiomatically preferred.

keelaa loogee ki seeb?	What will you take, a banana or an apple?
un-see puuchoo ki woo aaeeNgee ki nahiiN?	Ask him if he is coming or not?
un-see puuchoo ki woo aaeeNgee yaa nahiiN?	-ditto-

5. It is used as a conjunction between a main clause and a coordinate clause, and indicates an extremely close 'time' link between the two, as if the two clauses were in a juxtapositional relationship.

ham ghar-see niklee thee ki baaris hoonee-lagii	We had just come out of the house when it began to rain.
meeraa itnaa kahnaa thaa ki woo xafaa hoo-gaii	I had barely said that much when she got angry.

Note that these sentences will be with a past tense reference and almost, though not quite, identical in meaning to the imperfect participle plus /hii/ construction discussed earlier. (See 212.) Consider the following:

ham wahaaN pahoNcee thee ki khaanaa hoonee-lagaa	We had just arrived there when the meal started.
hamaaree wahaaN pahoNctee hii khaanaa hoonee-lagaa	The meal began the moment we arrived there.

Given sufficient context, the first will convey only a congruity of time between the two acts, while the second will even imply a closer link—the start of the meal was dependent on our arrival.

215. Repetition of Words: An interesting feature in Urdu language is the use of a variety of words once repeated. This 'doubled' or repeated use carries different nuances depending on the grammatical nature of the word.

1. With adjectives and numbers, repetition adds a 'distributive' or 'numerative' effect, or, sometimes, a sense of numerouness.

un laRkooN-koo doo doo seeb dee-diijiyee	Please give those boys two apples each.
unhooN-nee mujhee acchii acchii kitaabeeN diiN	She gave me several fine books.
in-meeN-see acchii acchii kitabeen alag rakh-doo	Put aside all the many good books from among these.

2. With adverbs, repetition adds a nuance of emphasis or intensity.

ahmad aahistaa aahistaa khaanaa khaataa hai	Ahmad eats his food very slowly.
us-nee jaldii jaldii saaraa kaam xatm-kiyaa	She rapidly finished all the work.
ham duur duur-kee mulkooN-meeN ghuum-cukee haiN	We have toured even quite far away countries.

Note that in the last sentence the repeated word is an adverb, though the resultant phrase is made adjectival by adding /-kee/ to it.

3. With nouns, repetition adds a 'distributive' sense which is closer to the sense conveyed in English by "every" or "each and every". The repeated noun will usually be in the singular, though not always—note the last example below.

laRkee laRkee-kii samajh-meeN yee baat aa-saktii hai	Every boy can understand this.
kitaab kitaab-meeN farq hootaa hai	Each book is different. (Or, All books are not identical.)
laRkii laRkii-nee yahii kahaa	Each and every girl said nothing else.
bhaaiyooN bhaaiyooN-meeN laRaaii hoo-gaii	A quarrel occurred among all the brothers.

4. With imperfect participles, repetition is used to make an adverbial phrase, both participles being in the singular oblique form.

A. If the repeated phrase is used before a different verb (i.e. other than the verb of the participles), it adds the nuance that the act of the finite verb put an end to or drastically changed the action of the participle, the two having the same subject. (See 106.)

woo kahtee kahtee cup-hoo-gayaa	As he was talking he fell silent.
ham caltee-caltee thak-gayee thee	We had got tired walking.
baahar jaatee jaatee woo kursii-par baiTh-gayaa	He was about go out when he suddenly sat down in a chair.

B. If, however, the finite verb is the same as the verb of the repeated participle, the adverbial phrase will carry a very different nuance.

woo aatee aatee aaeegii	She'll take her own time coming. (Or, She'll come by and by.)
thamtee thamtee baariṣ thamii	The rain stopped only gradually.

216. Here it would be useful to mention briefly two other grammatical features, though they are not exactly cases of word repetition.

1. In the first case, two semantically and culturally closely related verbs may occur together, without any conjunction, to function as one verb expressing a totality greater than its two constituents. For example, /gaanaa/, "to sing," and /bajaanaa/, "to play an instrument," may be combined into /gaanaa-bajaanaa/ to mean, "to celebrate."

jab khaanaa-piinaa hoo-cukaa	When the meal was over...
ham sab-see miltee-milaatee jaaeeNgee	We'll go spending some time with everyone.

2. Any word may occur together with its 'echo' word, and thus obtain the additional meaning: "..and so forth; ...and all that; ....etc.; ....or something." An 'echo' word is formed by replacing the word's initial consonant with a /w/ or, if the word begins with a vowel, by adding

and initial /w/. This is a highly colloquial feature, and one rarely comes across it in written Urdu. In certain contexts its use might be deemed much too informal.

kooii kitaab-witaab deenaa	Give me a book or something.

217. /aur/: There are many conjunctions in Urdu, most of them self-explanatory. Some are also explained in our notes to the texts where they occur. Two, /cuuNki/ and /kyooNki/, will be discussed with conditional sentences. (See 223.) Here we shall make some brief comments concerning /aur/, whose most common use is as a conjunction that links one item—grammatically defined as either a clause or a word (noun, adjective, etc.)—with another item of the same kind. In other words, it is used in the same manner as "and" in English. But it also has some other functions.

1. It may occur before a noun, pronoun, adjective, adverb, or verb, to add to it the sense of "more of the same" or "another of the same kind."

kuch aur liijiyee	Please take some more.
aur kuch liijiyee	Please take something else too.
aur kitaabeeN liijiyee	Please take some more books.
yee seeb aur miiThaa hai	This apple is more sweet.
zaraa aur aahistaa booliyee	Please speak a bit more slowly.
ham wahaaN aur bhii jaatee leekin waqt nahiiN milaa	We'd have gone there even more often but we couldn't get the time.

2. It may be inserted after the subject within a single clause sentence to create a juxtaposition between the subject and the verb, suggesting a sense of surprise or incredulity, often even implying a rhetorical negation. Mostly these sentences would have either a subjunctive form of the particular verb, or no verb at all. Also, these sentences will have an 'exclamatory' intonational pattern.

maiN aur wahaaN jaauuN!	You expect <u>me</u> to go there? [I'm not going.]
naii mooTar aur itnii xaraab!	A new car—and yet so bad!
najmaa aur deer-see pahoNcee (Also, /najmaa aur deer-see pahoNcii!/)	Najma arrived there late! [How did <u>that</u> happen?]

218. Rhetorical Questions: Urdu uses its interrogative forms—in particular, /kyaa/, /kab/, and /kahaaN/—as well as a separate word, /bhalaa/, to change a simple sentence into a rhetorical question that implies complete negation. Such rhetorical questions will carry an interrogatory intonation, but the sentence stress will never be on /bhalaa/, or any of the interrogative forms—the latter, of course, would be stressed if the sentence were a simple question. While /bhalaa/ will be placed <u>before</u> the word it 'negatively' highlights, the interrogative forms will occur <u>after</u> that word or phrase. (In the following examples, we indicate the 'stressed' word by underlining it.)

ahmad aaj <u>kab</u> aaeegaa?	When will Ahmad come today?

Cf.	ahmad aaj kab aaeegaa?	Ahmad won't come today, [he is coming tomorrow].
Cf.	ahmad bhalaa aaj aaeegaa?	What makes you think Ahmad would come today? [He, of course, is coming tomorrow.]
Cf.	bhalaa ahmad aaj aaeega?	What makes you think Ahmad would come today? [He is not that kind of a person.]

Other examples:

	woo kab itnii deer Thair-saktii thii	There was no way she could stay that long.
	bhalaa maiN tum-see xafaa hoo-saktaa huuN	How can I be angry with you? [Don't even give it a thought.]
	woo caar-bajee saweeree kahaaN jaaeeNgee	There is no way he'd go at four in the morning.
Cf.	woo caar bajee saweeree kahaaN jaaeeNgee	Where will he go at four in the morning?

219. Before going on to our next topic, which involves sentences consisting of two clauses, it would be useful to make some brief comments concerning word order in single clause sentences in Urdu. Let us take some words and phrases, propose certain relationships between them, and see how they are arranged in Urdu and English to express a single future incident. (The relationships are indicated below within brackets.)

/ahmad/, "Ahmad," [subject]. /deenaa/, "to give," [verb]. /kitaabeeN/, "books," [direct object]. /saliim/, "Salim," [indirect object]. /tiin/, "three," [adjective]. /kal/, "tomorrow," [adverb of time]. /laahaur-meeN/, "in Lahore," [adverb of place]. /xaamoos̤ii-see/, "quietly," [adverb of manner].

We may now say that the English 'core' would be, "Ahmad will give," while its Urdu equivalent 'core' would be, /ahmad deegaa/—in both case: Subject + Verb. But when we add the two 'objects' to these cores, we discover that Urdu considerably differs from English.

English: "Ahmad will give Salim three books."—Subject + Verb + Indirect Object + Direct Object.

Urdu: /ahmad saliim-koo tiin kitaabeeN deegaa/—Subject + Indirect Object + Direct Object + Verb.

The above is the normative order in Urdu. Any change in it would reflect some special emphasis, best understood by viewing each modified sentence as the answer to some presumed question. For example, /saliim-koo tiin kitaabeen ahmad deegaa/, "Ahmad will give Salim three books," would be an answer to the question: "Who will give Salim three books?" Likewise, /ahmad tiin kitaabeeN saliim-koo deegaaa/, "Ahmad will give the three books to Salim," would be an answer to the question: "To whom will Ahmad give the three books?"

In Urdu, the 'slot' before the verb carries the greatest significance; that is where will occur the word or phrase one wishes to make the 'focus' of that clause or sentence.

Turning to our adverbs, we know that the normative order for them in Urdu is: Time + Manner + Place. For example: /kal laahaur-meeN xaamoos̤ii-see/, "tomorrow, in Lahore,

silently." (See 198.) Further, the normative rule in Urdu is to place adverbs before the direct object. Thus all the above elements may be placed together in the following manner:

/ahmad saliim-koo kal laahaur-meeN xaamoosii-see tiin kitaabeeN deegaa/

That will be the normative order—but a most unlikely actual sentence. One is more likely to find these element arranged in several other different ways. For example:

/kal laahaur-meeN ahmad saliim-koo xaamoosii-see tiin kitaabeeN deegaa/

What happens in these situations containing a great many elements is that Urdu speakers, while reserving the slot before the verb for the most underscored element, usually identify one or two other elements as carrying a little more relative significance. The word carrying this secondary significance comes immediately before the subject, while it may itself be preceded by another word carrying a tertiary significance.

220. Conditional Sentences: These are of three kinds: (1) /agar/ ("if") conditionals; (2) /jab/ ("when") conditionals; and (3) /cuuNki/ "because" conditionals. The first two have much in common and will be discussed first, the third separately later.

Generally in the first two types, the conditional clause—i.e. the clause marked with either /agar/ or /jab/—will come first, followed by the main clause, which would begin with the conjunction /too/, except as explained below. Also, in such sentences, the two conditional markers may often be elided, but /too/ would be retained unless, for rhetorical or poetic reasons, the order of the clauses is reversed—in which case the main clause, coming first, would drop /too/, while the conditional clause, coming second, would retain the relevant marker.

The conditional markers, /agar/ and /jab/, do not always have to come at the beginning of the conditional clause; they can occur within it, in which case they would add emphasis to the word coming after them.

221. /agar/ Conditionals: These may be understood as being of two kinds: (1) factual conditional sentences, and (2) contra-factual conditional sentences.

1. Factual conditional sentences express the possibility of something happening (or not happening) if a certain condition is met (or not met). Most of the time the main clause in these sentences would express either a weak supposition or assertion about the future act—expressed with the subjunctive form of the verb, often with the addition of the adverb, /saayad/, "perhaps"—or a strong supposition or assertion—expressed with the future form. If the main clause contains a future form, the verb in the conditional clause would be in the subjunctive, future, or perfect participle, depending on the degree of certainty the speaker feels concerning the possible occurrence of that act—the subjunctive expressing the least certainty.

In all other cases, the verb in the conditional clause will be in the same form as the verb in the main clause.

agar woo aaeeN too kyaa tum un-see miloogii?	Would you meet him if he were to come?
agar ahmad saahab aaeeNgee too tum-see mileeNgee	If Mr Ahmad comes he'll also meet you.
agar tum wahaaN nahiiN gayee too buraa hoogaa	It would be bad if you don't go there.
agar woo kahee too saayad yee kaam hoo-jaaee	This work might get done if he puts in a word

ab agar maiN un-see kuch kahtaa huuN too woo xafaa hoo-jaatee haiN	Now he was likely to get upset if I were to say something to him.

2. Contra-factual sentences make a kind of wishful statement, mostly about the past—"If A had happened then B too would have happened, [too bad that A did not happen.]"—but sometimes also about the future—"If A would happen then B too would happen, [too bad that A won't happen.]" In Urdu, in such sentences, the verbs in both clauses will be in the imperfect participle form. (See 110.)

agar ahmad saahab aatee too tum-see miltee	Had Mr Ahmad come he would've met you. [Too bad, he didn't come. Or, Too bad he isn't coming.]
tum agar nahiiN aatee too yee kaam nahiiN hootaa	This work wouldn't have been done if you hadn't come. [But you came, and the work got done.]
aap agar eek din aur Thairtee too mujhee bahot xuṣii hootii	It would have pleased me if you had stayed/were staying another day.[Too bad you didn't stay. Or, Too bad you won't be staying.]

Compare the last sentence with the following:

aap agar eek din aur ThaaireeN too mujhee bahot xuṣii hoogii	I'd be very happy if you would stay one more day.

In all such sentences, /agar/ may be dropped, but /too/ must be retained.

ahmad saahab aaeeNgee too tum-see mileeNgee	If Mr Ahmad comes he'll also meet you.
ahmad saahab aatee too tum-see miltee	Had Mr Ahmad come he would have met you.

On the other hand, theoretically, the above two sentences can also be as follows:

ahmad saahab tum-see mileeNgee agar woo aaeeNgee	If Mr Ahmad comes he'll also meet you.
ahmad saahab tum-see miltee agar woo aatee	Had Mr Ahmad come he would have met you.

222. /jab/ Conditionals: These are of two kinds: (1) in which the main clause begins with /tab/; and (2) in which the main clause begins with /too/.

1. /jab... tab.../: /tab/, "then," is used to mark the main clause if there is a strong and exclusive time-based link between the action of the main clause and the action of the conditional clause.

jab woo aa-jaaee tab jaaiyee	Please go [only] after he has come.
jab woo aa-gaiiN tab ham-nee khaanaa khaayaa	We ate after she arrived.

The above sentences, therefore, may be understood as possible responses to two time-based questions, "When should I go?" and "When did you eat?" respectively.

2. /jab...too.../: /too/ will mark the main clause if the focus of the statement is not the time-based link between the two clauses but something else within the main clause. Compare, for example, the last sentence above with the following, a possible answer to the question, "What did you do when she arrived?":

jab woo aa-gaiiN too ham-nee khaanaa khaayaa	We ate when she arrived.

Other examples:

jab woo aaee too us-see kuch na kahiyeegaa	Please don't say anything to him when he comes.
jab unhooN-nee puuchaa too maiN-nee puuraa haal bataa-diyaa	When she asked I told her the whole story.

223. /cuuNki/ Conditionals: There are in fact two words, /cuuNki/ and /kyooNki/, which both mean "because." /cuuNki/ is used when the conditional clause comes first in the sentence, in which case the main clause will usually begin with the phrase, /is-liee/, "therefore." If, however, it is preferred to place the main clause first, the conditional clause will begin with /kyooNki/—also in that case, the main clause will not begin with /is-liee/, though the latter may still occur within the clause for extra emphasis. (Note that /is/ may be replaced with /isii/—i.e. /is/ plus /hii/—for further emphasis, "for that very reason.") Like /jab/ and /agar/, /cuuNki/ too can occur within its clause to add emphasis to particular words.

In other words, generally speaking, the 'because' conditional sentences in Urdu will be of two kinds: (1) /cuuNki...., is-liee...../; and (2) /...., kyooNki..../. Examples:

cuuNki mujhee bahot kaam thaa is liee maiN nahiiN gayaa	I didn't go because I had much work to do.
maiN [is-liee] nahiiN gayaa kyooNki mujhee bahot kaam thaa	-ditto-
cuuNki woo deer-see aaii is-liee ham us-see nahiiN mil-sakee	Since she came late we were not able to meet her.
aap un-see zaruur miliyee kyooNki woo acchee aadmii haiN	You must meet him because he is a good man.

maiN isii-liee nahiiN gayaa kyooNki maiN jaantaa thaa ki deer hoo-jaaeegii	I didn't go exactly because I knew that it would get very late.

224. Relative and Correlative Forms and Clauses:

	Relative	Correlative
Nominal	joo [jis, jin, jinhooN]	woo [us, un, unhooN]
Adjectival (quality)	jaisaa	waisaa
Adjectival (quantity)	jitnaa	utnaa
Adverbial (time)	jab	tab
Adverbial (manner)	jaisee	waisee
Adverbial (place)	jahaaN	wahaaN

Note that the correlative forms are all what were earlier mentioned as remote demonstrative forms. (See 61.) The normal order of clauses would be: first the relative clause, then the correlative. Also, as in the case of the /jab...too.../ type sentences (see 223), the main clause—i.e. the clause containing the correlative form— may focus on something within itself rather than exclusively focusing on any of the relationships indicated above, in which case it may have some other relevant demonstrative form as grammatically needed in it. (Note the last two examples below.)

joo laRkii kal aaii thii us-kaa kyaa naam hai	What's the name of the girl who came yesterday?
jaisii kitaabeen us-kee paas haiN waisii kisii-kee paas nahiiN	No one has the kind of books that she has.
tum jitnii mehnat karoogee utnii hii taraqqii karoogee	You'll make as much progress as the amount of hard work you'll put in. [I.e., the harder you'll work the more progress you'll make.]
jahaaN ham rahtee thee us-kee paas eek baRaa baaG thaa	There was a big garden near where we used to live.
jaisaa maiN kahtaa huuN waisee hii kiijiyee	Do it exactly the way I'm telling you to do.

Note that in the last example, /jaisaa/, an adjectival form, is used nominally—as the direct object of the verb, /kahtaa huuN/—while the correlative, /waisee/, is an adverb of manner modifying the verb, /kiijiyee/. In other words, the specific relative or correlative form is chosen on the basis of the particular function it performs within its clause.

225. /lagnaa/: This verb has a wide semantic range and also functions as an auxiliary verb. Students will do well to keep a separate file of its various uses. Only some are listed here.

1. /lagnaa/ may occur an auxiliary verb with the infinitive (oblique) form of a primary verb. (See 175.)

woo gaanaa gaanee-lagii	She began to sing a song.

baariṣ hoonee-lageegii	It will start to rain.

2. With a nominal phrase marked with the postposition /-meeN/, /lagnaa/ means: "to cost; to take up."

wahaaN jaanee-meeN kitnaa waqt lagtaa hai?	How much time does it take to go there?
makaan banwaanee-meeN kitnaa paisaa lagaa	How much did it cost to get the house built?

3. /lagnaa/ may mean: "to be related to X /-kaa/.

woo aap-kii kyaa lagtii haiN	How is she related to you?
woo meerii bahen lagtii hai	She is a cousin of mine.

Though the last sentence may also mean, "she is my sister," the latter would be more correctly expressed as: /woo meerii bahen hai/.

4. It may often mean: "to be; to occur or happen."

peeR-par phal lagee thee	The trees had fruit on them.
baazaar-meeN bhiiR lagii hai	There is a crowd in the market.

5. It may mean: "to seem, appear to be."

tum aaj bahot xuṣ-lagtii hoo	You look very happy today.
aisaa lagtaa hai ki aaj baariṣ hoogii	It seems it might rain today.

226. /paRnaa/: This verb too has a wide functional and semantic range, and should be specially noted by students. Here we list only some of its usages.

1. As an auxiliary verb with roots of primary verbs, /paRnaa/ adds the nuance of 'suddenness' or 'impetuousness' to the act. (See 166.)

itnee-meeN woo bool-paRii	Just then she spoke up.
aaj aap kaisee idhar nikal-paRee?	What made you come out this way today?

2. In indirect constructions with an infinitive as its grammatical subject, /paRnaa/ expresses an act done under force or compulsion. (See 192.)

tum-koo un-kee paas jaanaa paReegaa	You'll have to go to him.
mujhee kitaab xariidnii paRii	I was forced to buy the book.

3. It may also mean "to lie (not in any order)," as opposed to the verb /rakhnaa/, "to lie (in some order)."

kitaabeeN meez-par paRii haiN	The books are lying on the table.
kitabeeN meez-par rakhii haiN	The books are placed on the table.

4. It may also mean: "to happen or occur."

raastee-meeN eek dukaan paRtii thii	There happened to be a shop on the way.
itnee-meeN eek pul paRaa	Just then we came to a bridge.

5. It may also mean: "to happen to X /-par/; to fall upon X /-par/."

jab un-par musiibat paRii too hamaarii yaad aaii	He thought of us when trouble befell him.
meerii nazar un-par paRii too woo boolee	When my glance fell upon him he said....

6. It may also mean: "to resemble, take after X /-par/."

yee baccii apnii maaN-par paRii hai	This baby resembles her mother.

227. Perso-Arabic Elements in Urdu: Most of the learned vocabulary and a great many commonly used words in Urdu are of Persian and Arabic origin, otherwise these two languages have exerted little or no influence on the grammatical structure of Urdu. We use the term "Perso-Arabic" in view of the fact that even Arabic words have come into Urdu only through Persian, quite often after a significant change in the process. In the following sections we shall discuss only the most common of these Perso-Arabic elements. The recognition of the origin of a word will often help the student in spelling it correctly, and also in recognizing other related words, particularly those derived from the same Arabic root. Our statements here are not by any means comprehensive; we have left out all that would be considered marginal in Urdu. We have explained things as they now occur in Urdu, not always bothering to trace their usage in Persian or Arabic. With reference specially to the Persian elements in Urdu, it should be borne in mind that they were borrowed into Urdu long ago, from the Classical Persian, and their rules in Urdu may be quite different from those in contemporary Persian. This may be especially true concerning their meanings. Unless specifically indicated otherwise, all following examples are of the Urdu usage of these borrowed forms.

228. Arabic Definite Article /al-/: In contrast to Urdu and Persian, Arabic has a separate definite article which occurs before nouns and before adjectives used as nouns. Pronounced variously, it is always written as an /alif/ followed by a /laam/. Arabic indefinite nouns occur with a final /-n/; there is no separate indefinite article. Thus Arabic:

kitaabun	a book
al-kitaabu	the book
ruuhun	a spirit
ar-ruuhu	the spirit

The /a/ [/alif/] of the definite article is not pronounced if the article is preceded by some word which is in construct with the noun made definite by the article; instead, the final vowel of the preceding word joins with the /l/ [/laam/] of the article. The preceding word will end in either /-u/ or /-i/ or /-a/, the nominative, genitive, and accusative endings of Arabic respectively. Thus Arabic:

ar-ruuhi-l-qudsi	the holy spirit (genitive)
ad-daaru-l-xilaafah	the capital (nominative)
al-baita-l-maqdasi	lit. the sacred house (accusative)

There are just a very few common words and phrases in Urdu in which the definite article occurs in the beginning. For example:

allaah	Allah
al-maaruuf ba-	known as....

In Urdu, this article most commonly occurs in nominal and adjectival compounds in which the second member of the compound is made definite. In Arabic the first member of such compounds will have the relevant case ending; in Urdu usage, however, it is always the nominative ending, /-u/. Likewise, in Arabic, the second member would have the genitive ending, /-i/; in Urdu, however, the last member occurs in its uninflected form. Thus what would formally be /daaru-l-`uluumi/ in Arabic becomes in Urdu, /daarul-uluum/, "educational institution." There is, of course, no change in the written form.

Just as the /a/ of the definite article can be assimilated to the final vowel of the preceding word, the /l/ of the definite article is also assimilated to the initial consonant of the following word if that consonant is written with one of the following letters.

> /tee, see, daal, zaal, ree, zee, siin, ṣiin, swaad, zwaad, tooee, zooee, laam, nuun/

The letter assimilated to is then pronounced doubled. (Note that phonetically these are all dental or alveolar consonants.) These letters are commonly referred to as the "sun letters;" the remaining letters, which do not require the assimilation, are called the "moon letters." (See Script Unit VII.) These compounds occur mostly as Muslim personal names in Urdu; only in highly Arabicised writings would they be found occurring differently. Examples:

	abd al-rahmaan	Abdur Rahman
Cf.	abd al-qadir	Abdul Qadir
	ṣams al-din	Shamsud Din
Cf.	muiin al-haq	Mu'inul Haq

229. Arabic /tanwiin/: There are a number of adverbial forms in Urdu which are of Arabic origin and end in the syllable /-an/. The latter is indicated in writing with the letter /alif/ and the sign of /tanwiin/ which in Urdu is always a double /zabar/ over the /alif/. Sometimes the relevant Arabic noun might not be found to occur in Urdu in its original form—the pronunciation and/or

the spelling having changed in the process of adaptation—but the adverbial form, being of less frequent use, would usually show the original form of the word.

haqiiqat	"reality"	haqiiqatan	"in fact"
ibtidaa	"beginning"	ibtidaa'an	"in the beginning"
dafaa	"time[s]"	daf'atan	"suddenly"

Likewise: /fauran/, "immediately;" /taqriiban/, "approximately;" and /Gaaliban/, "most probably." (See Script Unit VII.)

230. In most cases Arabic words can be shown to have been derived from a tri-lettered root. It will help the student if he can learn to recognize Arabic roots and related derived forms.

In many cases a student can recognize an Arabic word if he bears in mind that the following letters of the alphabet occur only in words of Arabic origin.

/see, baRii hee, zaal, swaad, zwaad, tooee, zooee, ain, qaaf/

Thus if he finds in any word any of the above nine letters he should consider that word as of Arabic origin.

As to the question of recognizing the Arabic tri-lettered root, one fact to bear in mind is that all the above mentioned letters occur only as root letters and never as secondary letters of 'infixes' of Arabic. In general, Arabic words are formed from the tri-lettered root by adding one or more of the following letters and certain vowels.

/alif, tee, siin, miim, nuun, waaoo, yee/

Thus, from the root /fee, ain, laam/, usually referred to as /fa'ala/ and used by grammarians as the model root, we find such forms as /faa'il, maf'uul, taf'iil, infi'aal/, and so forth. These two facts, combined with a third that no alteration is allowed in the order of the root letters, will make clear to the student what the root letters of any given word are.

Below we shall discuss some of the more common derivative patterns of Arabic. But before we do that, it would be good to make one observation: the student will benefit a great deal by keeping a separate file of all the Arabic words he learns, and by arranging this file according to the Arabic roots. The recognition of these relationships between different words will help him in memorizing their phonetically unpredictable spellings as well as correctly guessing the meaning of any new related word.

231. The tri-lettered root of Arabic is usually cited in dictionaries in its 3rd person singular masculine, active, perfect, form. Thus Arabic:

fa'ala	he did

All the derived forms are put after the root. Of all the hundreds of possible derivatives not all are made in Arabic, and even of those which are formed only a few commonly occur in Urdu. A student, therefore, should use the following information only to recognize the nature of the Arabic word and to help memorize its meaning, but not to form new words himself.

Arabic roots, as roots, can also have various forms. From each form of the root other derived forms are then made differently, and mean different things. For our very limited purpose, it should be sufficient to know something of the paradigm of the 'first form' (the simple form) of the root.

The active participle of the first form is made on the pattern of /faa'il/.

aalim (from /'lm/)	learned man
kaatib (from /ktb/)	scribe
jaabir (from /jbr/)	tyrant
naaqil (from /nql/)	narrator

The passive participle of the first form is made on the pattern of /maf'uul/.

maaluum	that which is known
maktuub	letter
majbuur	one who is tyrannized
manquul	narrated

As for the 'second', 'third' and other forms of roots, their active and passive participles are formed variously and it will serve no purpose to detail them here. One observation, however, should help the student. All the participles of the latter forms begin with the syllable /mu-/. Also, their active participles have the short vowel /-i-/in the last syllable, while the passive participles have the short vowel /-a-/in that position. The last letter in each case being the last letter ('radical') of the root. Thus:

muallim	teacher
mudabbir	adviser, counselor
mujaddid	revivalist
musawwir	painter
multamis	petitioner

But:

muqaddas	sacred, sanctified
musawwar	illustrated
mujassam	embodied
muntaṣar	scattered
muxtasar	limited, restricted

232. Arabic Nouns: Arabic nouns are inflected for number (singular, dual, and plural), gender (masculine, and feminine), and case (nominative, accusative, and genitive). These distinctions mostly become non-functional when an Arabic word is borrowed into Urdu.

The genders of Arabic nouns are often changed in Urdu. In Arabic the feminine nouns are generally recognizable by their ending /-at/, written with a /chooTii hee/ with two super-script dots. In Urdu, such words are usually written without the two super-script dots on the final /chooTii hee/, thus changing the pronunciation of the last syllable from /-at/ to /-aa/. This, as we

know, is the most common masculine ending in Urdu. Consequently, wherever the meaning has allowed—i.e. if the Indic synonym has happened to be masculine—the gender of the Arabic word has been changed from feminine to masculine. In other instances, however, the /chooTii hee/ of the Arabic ending has been replaced by a final /tee/; in those words the Arabic gender has also been retained. Thus, if a student of Urdu finds an 'Arabic-looking' noun in Urdu ending in /-at/, he can safely assume its gender to be feminine.

233. Many Arabic nouns—and most of the Persian nouns too—have become so common in Urdu that they are now inflected in the same manner as the nouns of Indic origin. There are other Arabic nouns, however, which are not inflected for number and case in the same way as the Indic origin nouns—in their case, often their original Arabic plurals are used, but with one restriction: the Arabic plurals remain uninflected for case in Urdu, even when they are followed by an Urdu postposition. (Arabic case endings are not used in Urdu.) Thus we find that the Arabic loan word /muaamlaa/, "affair; matter," may occur either as inflected in the Urdu manner,

in muaamlooN-meeN	in these affairs

or in its Arabic plural form, with no change for the Urdu oblique case:

in muaamlaat-meeN	in these affairs

Likewise:

meerii xidmaat-kaa	of my services
meerii xidmatooN-kaa	-ditto-
in makaanooN-kaa	of these houses
in makaanaat-kaa	-ditto-
yee makaanaat	these houses
yee makaan	these houses; this house

In what follows we shall try to indicate certain rules that might help students recognize the relationships between the various forms of Arabic nouns and, to some extent, their gender and number. These rules, however, are cursory, and apply only to the Urdu usage.

234. Arabic Duals: Arabic duals are made by adding di-syllabic endings /-aani/ and /-aini/ to the stems. Thus Arabic

waalidun	father
waalidaani	parents (nominative, dual)
waalidaini	parents (accusative and genitive, dual)

For some reason only the accusative/genitive forms of the dual have been borrowed into Urdu (with a loss of the last short vowel /i/). Thus of the above three words, only the first and the third occur in Urdu; the first without the ending /-un/, the third, without the final vowel /-i/.

maiN un-kee waalidain-see milaa	I met with his parents.
aap-kee waalidain kahaaN rahtee haiN?	Where do your parents live?
kaunain-kee maalik	Master of the Two Worlds.

235. Arabic Plurals: Arabic grammarians usually set up two kinds of plurals in Arabic: (1) the 'sound' plurals, and (2) the 'broken' plurals. The first are made by adding certain endings to the stem forms, the second by infixing certain vowels.

236. 'Sound' Plurals: The masculine endings are:

-uuna	nominative
-iina	accusative, genitive

Again, only the latter ending is found in the Urdu usage of Arabic masculine nouns; the last short vowel is again dropped, and, of course, the Arabic case reference is not used in Urdu.

waaez	"preacher"	waaeziin	"preachers"
saabiq	"the former"	saabiqiin	"the former ones"

The feminine endings are

-aatun	nominative
-aatin	accusative, genitive

In Urdu usage, however, the feminine 'sound' plurals lose their case endings /-un, -in/, and end in the syllable /-aat/. They, of course, remain uninflected for case in Urdu.

Further, as far as the Urdu usage is concerned, the ending /-aat/ does not necessarily indicate a feminine gender. In Arabic there were only a few exceptions to the rule, but in Urdu, after the changes in spelling and due to the influence of synonyms, this ending merely indicates that the noun in question is plural. After a little practice the student should be able to recover the singular form of the noun, but, as far as the Urdu usage is concerned, he will still have to learn its gender separately.

Singular	Meaning & Gender in Urdu	Plural
aayat	"Quranic verse" (F)	aayaat
waaqi'aa	"event" (M)	waaqi'aat
haadisaa	"accident" (M)	haadisaat
sawaal	"question" (M)	sawaalaat
tasawwur	"imagination" (M)	tasawwuraat
ittifaaq	"chance" (M)	ittifaaqaat
axbaar	"newspaper" (M)	axbaaraat
harkat	"deed" (F)	harkaat
xidmat	"service" (F)	xidmaat
maxtuutaa	"manuscript" (M)	maxtuutaat
makaan	"house" (M)	makaanaat

This feminine 'sound' plural ending /-aat/ may often be used in Urdu with Persian words, but it is never used with words of Indic origin.

237. 'Broken' Plurals: These are made by inserting different vowels between the radical consonants of the root and, quite often, simultaneously adding a syllable at the beginning. The rules in Arabic are numerous and exhaustive, and need not be enumerated here. We only show here the few more common patterns that occur in the Urdu usage.

Singular	Meaning & Gender in Urdu	Plural
kitaab	"book" (F)	kutub
rasuul	"prophet" (M)	rusul
qalb	"heart" (M)	quluub
amr	"matter" (M)	umuur
ilm	"knowledge" (M)	uluum
haakim	"ruler" (M)	hukkaam
taajir	"merchant" (M)	tujjar
s̱axs	"person" (M)	as̱xaas
waqt	"time" (M)	auqaat
tifl	"child" (M)	atfaal
sabab	"reason" (M)	asbaab
maraz	"disease" (M)	amraaz
ruuh	"spirit" (F)	arwaah
haadisaa	"accident" (M)	hawaadis
qaaidaa	"rule" (M)	qawaaid
risaalaa	"journal" (M)	rasaail
jaziiraa	"island" (M)	jazaair
waziir	"minister" (M)	wuzaraa
s̱aa'ir	"poet" (M)	s̱u'araa
faqiir	"beggar; saint" (M)	fuqaraa
aalim	"scholar" (M)	ulamaa
manzil	"story (as in building); stage (as in a journey" (F)	manaazil
madrasaa	"school" (M)	madaaris
taswiir	"picture" (F)	tasaawiir
diiwaan	"collected works" (M)	dawaawiin
qaanuun	"law" (M)	qawaaniin

238. In Arabic it is often possible for the same form to have two different plurals, equally often the two plurals may differ in meaning. If, for example, the singular form refers to two related things, each plural may refer exclusively to only one of the two. Bearing this in mind and also that the above mentioned patterns are not for generalization in Urdu, students should learn the plural forms making sure of special meanings. In other instances, an Arabic plural may occur quite frequently in Urdu but not its singular form, or the latter could gain a new meaning in Urdu. Some examples are given below.

1. In Urdu /haalat/, "physical condition," is a feminine noun, but its Arabic plural /haalaat/ is considered masculine and often confused with /ahwaal/, plural of /haal/, "state of affairs; condition," a masculine noun. At the same time, both /ahwaal/ and /haalaat/ generally mean "events; happenings; state of affairs."

2. Arabic /sabab/, "reason," occurs as a masculine noun in Urdu, along with its plural, /asbaab/. /asbaab/, however, has come to be treated in Urdu also as a separate masculine, singular noun, meaning "baggage." Thus,

us-kee asbaab	its reasons
us-kaa asbaab	his baggage

3. In Urdu we find the word /tulabaa/, "students," being used in the plural. The related singular form, /taalib/, however, does not occur in Urdu with that meaning; the word for a single student now is /taalib-ilm/, lit. "seeker of knowledge." On the other hand, the feminine form /taalibaa/ can still be used, by itself, to refer to a co-ed. Similarly we find in Urdu such Arabic plural forms as

haaziriin	members of the audience
ṣurafaa	noblemen, nobles
amaa'idiin	civic leaders
aulaad	progeny
ma'aa'ib	faults

but we don't find their singular forms functioning identically in Urdu. The singular forms of the first three—/haazir, ṣariif, umdaa/—occur only as adjectives. The singular forms of the remaining two—/walad, ma'iibat/—occur only rarely, if at all. Another similar case is that of the Persian word /diihaat/, which itself is a combination of a Persian stem and an Arabic plural suffix. /diihaat/ occurs in Urdu as a feminine singular noun, meaning "countryside." The Persian singular, /diih/, hardly ever occurs in Urdu.

239. In Arabic it is possible to make adjectives from nouns by adding the suffix /-ii/. The noun often undergoes some phonological modification, and often the ending is not just /-ii/, but /-wii/ or /-nii/ depending on the phonological environment. (The numerous rules don't concern us here.)

insaan	"human being"	insaanii	"related to humani
ruuh	"spirit"	ruuhaanii	"spiritual"
jism	"body"	jismaanii	"bodily"
makkaa	"Mecca"	makkii	"Meccan"

dunyaa	"world"	dunyawii	"worldly"

From these adjectives, in their turn, abstract nouns can be made by adding the suffix /-yat/, simultaneously changing the final syllable of the adjective from /-ii/ to /-i/.

insaaniyat	humanism
mahbuubiyat	belovedness
mahjuubiyat	bashfulness

240. 'Izafat': The most commonly used Persian grammatical feature borrowed into Urdu is 'Izafat' (/izaafat/; Persian *ezafe*), a conjunctive device, phonetically represented by a short vowel, /-e-/. It links a noun with either an adjective or another noun, and makes the second element function as a modifier to the first. In writing, Izafat is indicated by adding a subscript /zeer/ to the last letter of the first member, which is then pronounced with a final /-e/. (For more details, see Script Unit VII.) In our transcription we indicate Izafat by writing /-e/ between the two members. (Another common transcription is /-i-/, but the vowel does not represent the Urdu pronunciation today.) Any two words joined together in this fashion will be referred to as an 'Izafat compound'; an Izafat compound can in turn be similarly linked with another word to form a longer compound.

Izafat is presently used in Urdu only with Perso-Arabic words, to the exclusion of words of Indic origin, but that was not the case much earlier.

Izafat compounds are of two types, depending on the second member of the compound which could be either a noun or an adjective. The first member—the head of the compound—is always a nominal of some sort, either a noun itself or a participle form of some verb. The resultant compound is also a nominal, though, as the second member of another compound, it could in turn function as a modifier.

1. If the second member of the compound is a noun, Izafat might often be translated as "of," i.e. /X-e-X1/ = "X of X1." Equally often, however, some other preposition might be required in English, particularly in longer compounds. Primarily, Izafat indicates that the first member of the compound is in some manner modified or qualified by the second member.

saahab-e-xaanaa	master of the house
Gam-e-is̱q	love's sorrow
jaaduu-e-s̱ab	night's magic
muftii-e-damis̱q	the Mufti of Damascus
sarkaar-e-hind	the Government of India

2. In the second type, the second member, being an adjective, acts as a qualifier to the preceding nominal.

hayaat-e-jaaweed	immortal life
waziir-e-aazam	the Prime Minister
cas̱m-e-niim-baaz	a half-open eye
zulf-e-siyaah	black tresses
qalb-e-s̱ikastaa	the broken heart

Also consider the following.

baxya-e-caak-e-gariibaaN	stitchings in the opening of the collar
nigah-e-caşm-e-surma-saa	the glance from an eye painted with collyrium
aaiina-e-bee-mehrii-e-qaatil	a mirroring [image] of the killer's ruthlessness

The above examples from Ghalib's verses show that Izafat can be used to combine more than two words into fairly large compounds. Each larger compound, however, can be shown to consist of only two members at any given time; each of which, if necessary, can then be broken into two constituent parts.

241. In contrast to Urdu, Persian has separate suffixes to indicate the comparative and superlative forms of adjectives: /-tar/ and /-tariin/, respectively. Though the comparative and superlative forms of some Persian adjectives have become frequently used words in Urdu, the endings themselves have not become a commonly used device. (And they never occur with Indic words.) Some of these common words are:

behtar	better
badtar	worse
behtariin	best
kamtar	less, lesser

A few of the Persian comparative forms also occur as adverbs in Urdu.

beeştar	mostly
zyaadaa-tar	mostly
kamtar	scarcely ever

242. Besides the Indic word /aur/, Urdu has another conjunction, borrowed from Persian, which is indicated in writing by just the letter /waaoo/. If a distinct pause is made after the word preceding the conjunction, the /waaoo/ will be pronounced as /-wa-/, but it will be pronounced as /-o-/ if there is no distinct pause—the latter usually being the case. This conjunction is used only with Perso-Arabic words.

aab-o-hawaa	climate; lit. air and water
subh-o-şaam	morning and evening
abaa-o-qabaa	robe and gown

Often, in more careful speech, it becomes a rule to pronounce it as /-wa-/ if the preceding word ends in a vowel, e.g. /abaa-wa-qabaa/ (not /abaa-o-qabaa/).

243. Though Urdu has borrowed an overwhelming number of Persian nouns, the Persian plurals as such are not so common and, compared with the sound and broken plurals of Arabic,

are hardly ever found in ordinary prose. Only in highly literary prose do we come across words with Persian plurals endings, /-aan/ and /-haa/. At some time in Classical Persian, /-aan/ was used with animate nouns, and /-haa/ with only the inanimates. This distinction has now more or less disappeared in Persian; the same is true for Urdu, where these forms are more likely to be found in Izafat compounds than elsewhere.

buzurgaan-e-diin	elders of the faith
riyaasathaa-e-muttahida-e-amriikaa	United States of America

244. Among the Persian words most commonly used in Urdu there are a great many which in their origin are derived by adding certain suffixes to underlying simpler forms. A few of these derivative suffixes have in themselves become quite common in Urdu, and might sometimes be found to occur with Indic words as well. It must be remembered, however, that Urdu and Persian are genetically related languages, and it is not uncommon to find in them etymologically related words which show striking phonological similarity. A knowledge of the more common of such suffixes would help the student recognize many an unfamiliar word.

245. /-ii/: It is added to those adjectives which do not end in a /chooTii hee/, and forms related abstract nouns. These nouns are always feminine in Urdu. (Note that this ending is identical with the endings mentioned in sections 18 and 239. There is also another, identical, Indic suffix /-ii/, which is added to many Indic origin adjectives to make related abstract nouns; e.g. /buraaii/, "fault,' from /buraa/, "bad," and /mooTaaii/, "thickness; girth," from /mooTaa/, "fat.")

xuub	"well; good"	xuubii	"good quality"
narm	"soft"	narmii	"softness"
garm	"hot"	garmii	"heat"

246. /-gii/: It is added to those adjectives which end in a /chooTii hee/, and forms related abstract nouns which are feminine in Urdu.

zindaa	"alive"	zindagii	"life"
bandaa	"slave"	bandagii	"slavery"
gandaa	"filthy"	gandagii	"filth"

247. /-daar/: It may be said to mean: "possessor of -." It is added to nouns, which are always in the oblique case in Urdu, even if they are of Perso-Arabic origin. This ending is considered 'productive' in Urdu, i.e. it may be used with Indic words as well. The resultant forms are generally considered masculine nouns in Urdu, though some forms act more like adjectives and derive their gender from the referent.

zamiin	"land"	zamiindaar	"landlord"
ri̱staa	"relation"	ri̱steedaar	"relative"
Theekaa	"contract"	Theekeedaar	"contractor"
kaam	"work"	kaamdaar	"ornamented"

248. /-daan/: It may be said to mean: "container of -." It is added to nouns, which are always in the oblique case in Urdu, even if they are of Perso-Arabic origin. This ending is also considered 'productive' in Urdu. The resultant forms are always masculine in gender.

paan	"betel leaf"	paandaan	"a small box to keep betel leaves"
caaee	"tea"	caaeedaan	"teapot"
naaştaa	"tiffin"	naasteedaan	"tiffin carrier"
qalam	"pen"	qalamdaan	"pen-holder"

249. /-baan/: It is added to nouns, which are always in the oblique case. This ending is also considered 'productive' in Urdu; the resultant forms are always masculine in gender. It may be said to mean: "caretaker or driver of -."

yakkaa	"Ekka, a kind hackney carriage"	yakkeebaan	"driver of such a hackney carriage"
gaaRii	"cart"	gaaRii-baan	"cart driver"
baaG	"garden"	baaGbaan	"gardener"

250. /-staan/ or /-istaan/: It is added to nouns, and considered 'productive' in Urdu. /-staan/ occurs after vowels, /-istaan/ after consonants. The resultant forms are considered masculine nouns.

reeg	"sand"	reegistaan	"desert"
hinduu	"Hindu; Indian"	hindustaan	"India"
paak	"pure, clean"	paakistaan	"Pakistan"

With regard to the last two of the above mentioned suffixes, it may be pointed out that their etymologically related forms in Hindi are /-waan/ and /-sthaan/ respectively. The fact that these two are 'productive' in Urdu may be due to this phonological similarity.

251. /-aabaad/: It is added to nouns, and forms city names, which in turn are always masculine nouns in Urdu. It too is a 'productive' suffix.

akbar	"Akbar"	akbaraabaad	"Akbarabad"
begam	"Begum; consort"	begamaabaad	"Begumabad"

252. Polite Language: Urdu is popularly reputed to be the language par excellence for polite discourse. This reputation is largely based on the fact that in most situations, particularly in conversation, the Urdu speaker's choice of words, phrases, and grammatical forms—lexicon and morphology—significantly depends upon a presumed social/personal relationship between the speaker and the addressee and/or the person being talked about. If the other party is regarded by the speaker as his superior or senior in any sense, the speaker must use an honorific language. A person is considered 'senior' if he (1) possesses religious sanctity, (2) occupies a high office, (3) belongs to a higher social and economic class, (4) is a kinsman belonging to the generation of the

speaker's parents or elders, or (5) is older in age. Besides the above considerations the formality inherent in a situation might in itself require the use of an honorific language.

The required politeness and respect is expressed in Urdu basically in a twofold manner: (1) by using exaggeration and hyperbole with reference to the other party, and (2) by adopting an attitude of humility regarding oneself. In terms of morphology and syntax, these attitudes are expressed (1) by using certain special words and phrases of both Indic and Perso-Arabic origins that have no substitutes in ordinary language, (2) by replacing ordinary words with a special vocabulary of Perso-Arabic origin, and (3) by employing various euphemistic or metaphoric expressions. Also (4), the idea of humility may be communicated by suppressing any expression of one's volition in the matter by using an indirect construction in preference to any synonymous direct construction. This polite and honorific language is used in Urdu in narration as well as in face-to-face conversation.

Some elements of this polite language have already been mentioned in the sections on personal pronouns and imperatives. (See 22-27, 92 and 93.) We give below some further information on the same and also briefly explain a few other elements of a more frequent use. Other similar elements are discussed in our contextual notes to the reading units. (See the first four units, presented as model lessons, and also Unit XXII.)

253. /aap/: We have already discussed its use as a second person polite/formal pronoun. (See 26.) In honorific language, /aap/ is also used for a third person reference, usually in the person's presence. For example, while making introductions:

	aap-see miliyee, aap yahaaN proofeesar haiN	Please meet this gentleman; he is a professor here.
Cf.	in-see miliyee, yee yahaaN proofeesar haiN	-ibid-

The latter is polite, but noticeably less formal.

In narratives, /aap/ is used with a third person reference only when referring to persons who possess religious sanctity, e.g. saints and prophets. This is especially true with reference to the Prophet of Islam, who is always referred to with the pronominal form /aap/.

jab sab loog rasuul-kee paas aaee too aap-nee farmaayaa	When everyone came to the Prophet, he said...
jab aap madiinaa pahoNcee	When he [the Prophet of Islam] arrived at Madinah...

254. In section 93 we discussed the use of the future ending, /-gaa/, with the polite imperative forms to make them even more polite.

	aaj iskuul zaruur caliyeegaa	Please do come to the school today.
Cf.	aaj iskuul zaruur caliyee	-ibid-

Additionally, these combined forms may also be used with a simple future meaning, but expressing more politeness.

aap kab jaaiyeegaa?	When will you go?
jab aap jaaiyeegaa too xud deekh-liijiyeegaa	You will see it for yourself when you'll go there.

255. In Urdu, whenever the name of an honored person occurs in a discourse it is preceded or followed by some term of respect. The name of the Prophet Mohammed is quite often not used at all by devout Muslims; instead they use such words as /rasuul/ "Prophet," /rasuul-e-paak/ "the Sanctified Prophet," and /nabii-e-kariim/ "the Benevolent Prophet," or simply /huzuur/, lit., "the Presence," a very polite word which could also be used to address any high dignitary. The names of other Muslim religious figures are usually preceded by the word /hazrat/; e.g. /hazrat iisaa/, "Jesus," /hazrat nizaam-ud-diin auliyaa/, "Nizamuddin Auliya," and /hazrat abu-bakr/, "Abu Bakr." The name of a Hindu religious dignitary will be followed by the word /jii/, e.g. /raam-candra jii/, "Rama" and /siitaa jii/, "Sita." With reference to other people, the word /saahib/—now more commonly pronounced as /saahab/—is used after masculine names, and /saahibaa/ after feminine names: /ahmad saahab/, "Mr. Ahmad," but /raziyaa saahibaa/, "Ms Raziya."

256. Similar appellations are also used when addressing or referring to those relatives who are required to be honored, and whose names, consequently, may not be used by someone younger to them. In fact, the names will often not be used at all; instead, the relevant kinship term will be used with some appropriate appellation. For example, an older brother named Mohsin will more likely be addressed as /bhaaii-jaan/, /bhaaii-saahab/, or /baRee bhaaii-jaan/, less often as /mohsin bhaaii/, and never as simply /mohsin/. Similarly, an older sister named Raziya will be addressed as /baRii baajii/, /aapaa/, /baajii/, or /raziyaa baajii/, and never simply /raziyaa/.

We shall not enumerate here the large number of kinship terms that are used in Urdu. One thing, however, should be pointed out. The words /baap/ and /maaN/ are never used in polite language, except with reference to someone socially inferior. In their place, Urdu speakers use /waalid/ and /waalidaa/, "father" and "mother," respectively.

aap-kee waalid saahab kaisee haiN	How is your father?
tumhaarii waalidaa kab aaeeNgii?	When will your mother come?

Other kinship terms, however, can be used, with an added appellation, e.g. /-jaan/ (lit. "life"), without any suggestion of impropriety.

The above does not exhaust the list of honorific appellations in Urdu; several other terms will be discussed as they occur in the reading lessons in Volume II. (See the notes to Units XVII and XXII.)

257. /farmaanaa/: Derived from the Persian verb /farmuudan/ "to say; to speak," this verb has two chief functions in Urdu.

1. It is used by itself in honorific language with the same meanings.

tab rasuul-nee farmaayaa	Then the Prophet said...
kuch aap bhii too farmaaeeN	You should also say something.

2. It combines with a number of nouns to form compound verbs which are used in honorific language, most of the time acting as a substitute for /karnaa/, with no change in meaning except for an added connotation of respect and good manners. (It, however, does not replace /karnaa/ in all its uses in compound verbs.)

In the following examples, the forms of /farmaanaa/ may be replaced by appropriate forms of /karnaa/, without any change in meaning except for a slight reduction in formality and politeness.

agar aap s̲irkat farmaa-sakeeN too mujhee bahot xus̲ii hoogii	I'd be very happy if you are able to participate.
hameeN bhii kuch nasiihat farmaaiyee	Please give us some advice too.
zahmat farmaa-kar jaldii aanee-kii koos̲is̲ kiijiyee	Please take the trouble to come early.

Just as politeness requires a honouring reference to the other, it also demands in Urdu an expression of humility concerning oneself. Thus, while /farmaanaa/ will be used with reference to others, one will, in those same contexts, use /arz-karnaa/, "to submit humbly," with reference to oneself.

jaisaa maiN-nee arz kiyaa thaa...	As I had said...
maiN bhii kuch arz karnaa caahuuNgaa	I too would like to say something.

258. Consider the following two sentences:

aap-kaa ism-e-mubaarak?	What is your name, please? (Lit. "Your blessed name?")
aap-kaa daulat-xaanaa kahaaN hai?	Where are you from? Where is your home? (Lit. "Where is your State-house?")

The literal meanings of both sentences are irrelevant for Urdu speakers. The two simply exemplify honorific speech. Now compare the following with the second sentence above, to which it could be a possible answer.

Gariib-xaanaa dillii-meeN hai	My home is in Delhi. (Lit., "The Poor-house is in Delhi.")

Further,

aaj-kal aap-kaa kyaa s̲aGl hai?	What are you doing these days? (Lit. "What is your mundane activity or hobby these days?")

A more direct but less honorific way to ask the same question would be:

aaj-kal aap kyaa kar-rahee haiN?	What are you doing these days?

The above examples point out the two relevant binary oppositions: grand reference vs. humble reference; and euphemistic expression vs. direct expression. In each, the first is strongly identified with the honoured person, the second with the polite speaker himself. Together they make for an honorific discourse. (Also see section 260 below.)

259. Certain actions are mentioned in a much more euphemistic manner in polite language. Consider the verb /marnaa/, "to die." It is rarely used in polite language with reference to specific human beings, and absolutely never with someone who must be honored; instead, one of several euphemistic verbs will be used. Similarly, the word /maut/, "death," will be replaced by some more polite synonym.

	jab unhooN-nee wafaat paaii	When he died...
Or,	jab un-kaa intiqaal huaa	When his death occurred...

The following would be considered quite impolite in most contexts.

jab woo mar-gaee	When he died...
jab un-kii maut huii	When his death occurred...

Likewise, the birth of a person would be expressed in an indirect fashion, particularly if the person is someone demanding respect.

	jab ahmad saahab-kii paidaa'is̱ huii	When Mr. Ahmad was born. (Lit. "When Mr. Ahmad's birth took place....")
Cf.	jab ahmad paidaa huaa	When Ahmad was born."

Other commonly used polite verbs and expressions are: /tas̱riif-laanaa/ : N : "to come;" /tas̱riif lee-jaanaa/ : N : "to go;" /tas̱riif-rakhnaa : NF : "to sit;" /bismillaah karnaa/, "to begin."

tas̱riif laaiyee	Please come in.
tas̱riif rakhiyee	Please sit down.
bismillaah kiijiyee	Please begin.
haamid saahab tas̱riif lee-gayee	Hamid Sahib left.
ab ijaazat diijiyee	May I take my leave? (Lit. "Please now give me permission."

There are many more such words and phrases; some are discussed in our glossaries and notes as mentioned earlier. It would be best for students not to learn the literal meaning of these expressions, but, instead, concentrate on learning the exact expressions and their proper contexts.

260. Consider the following two sentences.

1.	jab meerii paidaa'iş huii	When I was born. (Lit. "When my birth took place.")
2.	jab maiN paidaa huaa	When I was born."

The first sentence will be considered doubly polite and appropriate because, given the intimate nature of the event, (1) it is relatively euphemistic or indirect, and (2) it uses an indirect construction—the 'grammatical' subject of the verb is "/paidaa'iş/, "birth," and not [/woo/], "he." This use of an indirect construction, in preference to a direct construction synonymous with it, is much frequent, often with a reversed nuance, with the first person reference—to indicate humility, i.e. to suppress the first person subject's volition in the matter by literally making something else the grammatical subject of the verb. For example, many Urdu speakers, wishing to be polite, would not use /jaannaa/, "to know," and /pasand-karnaa/, "to like," vis à vis themselves; they would instead use /maaluum-hoonaa/ and /pasand-aanaa/, both requiring indirect constructions.

	maiN jaantaa huuN ki...	I know that.....
Cf.	mujhee maaluum hai ki...	-ditto-
	maiN-nee woo makaan pasand kiyaa	I liked that house. I approved of that house.
Cf.	mujhee woo makaan pasand-aayaa	I liked that house.
Cf.	mujhee woo makaan zyaadaa pasand aayaa	I preferred that house. (Lit. I liked that house more.)

Likewise, /mulaaqaat/ means "a formal social meeting, and /mulaaqaat karnaa/ means "to meet with X /-see/." It would be perfectly polite to say: /ahmad saahab-nee mujh-see mulaaqaat kii/, "Mr Ahmad met with me." The reverse, however, would be more politely expressed by using an indirect construction, /mulaaqaat hoonaa/, i.e. /meerii un-see mulaaqaat huii/, "I met with him. (Lit. My meeting with him took place.)

Another example would be with regard to the act of wanting or desiring something. For example, in a polite or formal context, one would not say /maiN kuch kitaabeeN caahtaa huuN/, "I want some books." Instead one would more likely say, /mujhee kuch kitaabeeN caahiyeeN/, "I need some books."

Index to the Grammar

The numbers below refer to the sections in the Grammar.

GRAMMAR

&

INDEX TO THE GRAMMAR

Grammar Exercises

1. Read the following sentences. (Sections 1-5.)

۱- وہ کتاب ہے۔
۲- وہ کتابیں ہیں۔
۳- یہ تصویر ہے۔
۴- یہ تصویریں ہیں۔
۵- وہ گھر ہے۔
۶- وہ گھر ہیں۔
۷- وہ جوتا ہے۔
۸- وہ جوتے ہیں۔
۹- یہ کیلا ہے۔
۱۰- یہ کیلے ہیں۔
۱۱- یہ لڑکا ہے۔
۱۲- یہ لڑکے ہیں۔
۱۳- وہ لڑکی ہے۔
۱۴- وہ لڑکیاں ہیں۔
۱۵- یہ کرسی ہے۔
۱۶- یہ کرسیاں ہیں۔
۱۷- وہ آدمی ہے۔
۱۸- وہ آدمی ہیں۔
۱۹- یہ عورت ہے۔
۲۰- یہ عورتیں ہیں۔
۲۱- یہ نجمہ ہے۔
۲۲- یہ نجمہ ہیں۔
۲۳- وہ احمد ہے۔
۲۴- وہ احمد ہیں۔

2. Fill in the blanks in the following sentences with appropriate forms of the present auxiliary.

۱-وہ کتاب ......۔ ۲-یہ کتابیں ......۔ ۳-وہ کیلے ......۔ ۴-وہ کیلا ......۔ ۵-یہ عورت ......۔ ۶-یہ عورتیں ......۔ ۷-وہ لڑکیاں ......۔ ۸-وہ لڑکے ......۔ ۹-یہ لڑکا ......۔ ۱۰-وہ جوتے ......۔ ۱۱-وہ کرسیاں ......۔ ۱۲-وہ لڑکی ......۔

3. Read the following sentences. (Sections 35, 49-56.)

۱- وہ کیا ہے؟
۲- وہ کیا ہیں؟

۳- وہ کون ہے ؟ ۴- وہ کون ہیں ؟
۵- وہ کیا چیز ہے ؟ ۶- وہ ایک کتاب ہے۔
۷- وہ کون صاحب ہیں ؟ ۸- وہ احمد صاحب ہیں ؟
۹- وہ کون صاحبہ ہیں ؟ ۱۰- وہ نجمہ صاحبہ ہیں۔
۱۱- یہ کیا چیز ہے ؟ ۱۲- یہ ایک کتاب ہے۔
۱۳- وہ کیا چیزیں ہیں ؟ ۱۴- وہ دو تصویریں ہیں۔
۱۵- یہ دو کیلے ہیں۔ ۱۶- وہ دو گھر ہیں۔
۱۷- وہ ایک سیب ہے۔ ۱۸- وہ دو کرسیاں ہیں۔
۱۹- یہ کون لڑکی ہے ؟ ۲۰- یہ نجمہ ہے۔

4. **Fill in the blanks in the following sentences.**

۱- یہ ایک گھر......۔ ۲- یہ احمد صاحب......۔ ۳- وہ احمد......۔ ۴- وہ تین سیب......۔ ۵- وہ نجمہ......۔ ۶- وہ کون صاحب......۔ ۷- یہ کیا چیز......۔ ۸- یہ دو عورتیں......۔ ۹- وہ کیا چیزیں......۔ ۱۰- یہ چار گھر......۔ ۱۱- یہ نجمہ صاحبہ......۔ ۱۲- یہ ایک کیلا......۔

5. **Give the appropriate question for each of the following statements, using the following two examples as models.**

Statement	Question
وہ احمد صاحب ہیں۔	وہ کون صاحب ہیں ؟
یہ کتاب ہے۔	یہ کیا ہے ؟

۱- وہ نجمہ صاحبہ ہیں۔ ۲- یہ ایک کیلا ہے۔
۳- یہ تصویریں ہیں۔ ۴- یہ احمد ہے۔

۵- وہ پانچ سیب ہیں۔ ۶- یہ چار کتابیں ہیں۔

۷- وہ شکیل صاحب ہیں۔ ۸- یہ جوتے ہیں۔

۹- وہ نجمہ ہے۔ ۱۰- یہ چار کیلے ہیں۔

۱۱- یہ ایک کتاب ہے۔ ۱۲- وہ ایک لڑکی ہے۔

6. Read the following sentences. (Sections 30-34, 58.)

۱-وہ کیا ہے؟ کیلا ہے۔ کیسا ہے؟ اچھا ہے۔ ۲-یہ کیا ہے؟ کتاب ہے۔ کیسی ہے؟ اچھی ہے۔ ۳-یہ جوتے ہیں۔ کیسے ہیں؟ اچھے ہیں۔ ۴-وہ تصویریں ہیں۔ کیسی ہیں؟ اچھی ہیں۔ ۵-وہ جوتے کیسے ہیں؟ اچھے ہیں۔ ۶-وہ تصویریں کیسی ہیں؟ اچھی ہیں۔ ۷-وہ جوتے اچھے ہیں۔ ۸-یہ تصویر خراب ہے۔ ۹-یہ سیب کیسا ہے؟ ۱۰-وہ گھر کیسے ہیں؟ ۱۱-احمد صاحب کیسے ہیں؟ اچھے ہیں۔ ۱۲-نجمہ کیسی ہے؟ اچھی ہے۔ ۱۳-نجمہ صاحبہ کیسی ہیں؟ اچھی ہیں۔ ۱۴-یہ کیلا کیسا ہے؟ میٹھا ہے۔ ۱۵-وہ جوتے کیسے ہیں؟ کالے ہیں۔ ۱۶-یہ کتاب کیسی ہے؟ اچھی ہے۔ ۱۷-وہ سیب کیسے ہیں؟ میٹھے ہیں۔ ۱۸-یہ کالی کتاب کیسی ہے؟ اچھی ہے۔ ۱۹-یہ ہرے کیلے کیسے ہیں؟ میٹھے ہیں۔ ۲۰-وہ نیا گھر کیسا ہے؟ اچھا ہے۔ ۲۱-وہ ہرا کیلا میٹھا ہے۔ ۲۲-وہ نئی کتاب خراب ہے۔ ۲۳-وہ لال سیب خراب ہیں۔ ۲۴-احمد صاحب اچھے ہیں۔ ۲۵-نجمہ اچھی ہے۔

7. Fill in the blanks in the following sentences.

۱-کیلا کیسا......؟ ۲-لال کیلا......ہے۔ ۳-یہ نئے گھر......ہیں؟ ۴-وہ سیب کیسا...؟ ۵-نجمہ صاحبہ کیسی......؟ ۶-احمد......ہے؟ ۷-وہ تصویر کیسی......؟ ۸-یہ نیا جوتا...... ......؟ ۹-وہ ہرے کیلے...... ......؟ ۱۰-یہ......گھر کیسا......؟ ۱-وہ صاحب......ہیں؟ ۱۲-یہ سیب......ہیں؟ ۱۳-وہ کتاب...... ......۔ ۱۴-یہ تصویریں...... ......۔ ۱۵-احمد صاحب ....۔

8. Read the following sentences.

۱-کیا یہ کیلا اچھا ہے؟ ۲-جی ہاں، اچھا ہے۔ ۳-یہ کیلے اچھے ہیں؟ ۴-جی نہیں، یہ اچھے نہیں۔ ۵-جی نہیں، یہ خراب ہیں۔ ۶-کیا نیا گھر اچھا ہے؟ ۷-جی ہاں، اچھا ہے۔ ۸-کیا احمد اچھا لڑکا ہے؟ ۹-جی ہاں، وہ اچھا لڑکا ہے۔ ۱۰-نجمہ اچھی لڑکی ہے؟ ۱۱-جی ہاں، وہ اچھی لڑکی ہے۔ ۱۲-یہ کتابیں خراب ہیں؟ ۱۳-جی نہیں، یہ کتابیں اچھی ہیں۔ ۱۴-یہ سیب میٹھا ہے؟ ۱۵-جی ہاں، میٹھا ہے۔

9. Answer the following questions.

۱-یہ کیلا کیسا ہے؟ ۲-کیا یہ سیب میٹھا ہے؟ ۳-وہ نئی کتاب کیسی ہے؟ ۴-یہ نیا گھر اچھا ہے؟ ۵-نجمہ کیسی لڑکی ہے؟ ۶-یہ تصویر کیسی ہے؟ ۷-وہ کیلے لال ہیں؟ ۸-وہ خراب لڑکا ہے؟ ۹-کالے جوتے کیسے ہیں؟ ۱۰-کیا نئی کتاب خراب ہے؟

10. Read the following sentences. (Sections 22-29.)

۱-میں طالب علم ہوں۔ ۲-وہ بھی طالب علم ہے۔ ۳-آپ بھی طالب علم ہیں۔ ۴-کیا تم بھی طالب علم ہو؟ ۵-وہ لڑکا طالب علم ہے۔ ۶-کیا وہ لڑکی بھی طالب علم ہے؟ ۷-وہ صاحب دکاندار ہیں۔ ۸-یہ لوگ بھی دکاندار ہیں۔ ۹-احمد صاحب ڈاکٹر ہیں۔ ۱۰-وہ لوگ کسان ہیں۔ ۱۱-ہم سب پاکستانی ہیں۔ ۱۲-تم کیا ہو؟ کیا ڈاکٹر ہو؟ جی ہاں' ڈاکٹر ہوں۔ ۱۳-آپ کون ہیں؟ کیا احمد صاحب ہیں؟ جی نہیں' شکیل ہوں۔ ۱۴-وہ کون ہیں؟ نجمہ صاحبہ ہیں۔ ۱۵-احمد کیا ہے؟ کیا طالب علم ہے؟ جی نہیں' وہ ڈاکٹر ہے۔

11. Fill in the blanks in the following sentences.

۱-میں ڈاکٹر ......۔ ۲-آپ طالب علم ......۔ ۳-احمد صاحب پاکستانی ......۔ ۴-میں بھی پاکستانی ......۔ ۵-کیا وہ صاحب امریکن ......؟ ۶-وہ کیسا ...... ہے؟ ۷-تم کیا ......؟ ۸-جی ہاں' میں ....۔ ۹-احمد اچھا ....۔ ۱۰-نجمہ اچھی ....۔

۱۱-آپ کون...... ؟ ۱۲-وہ کیا...... ؟ ۱۳-وہ صاحب کیا...... ؟ ۱۴-وہ کیسے ڈاکٹر...... ؟
۱۵-احمد کیسا طالب علم...... ؟ ۱۶-نجمہ صاحبہ' آپ کیسی...... ؟ ۱۷-احمد' تم...... ...... ؟
۱۸-کیا تم دکاندار...... ؟ جی نہیں' میں طالب علم...... ۔ ۱۹-نجمہ...... طالب علم ہے؟ وہ اچھی
طالب علم...... ۔ ۲۰-وہ لڑکا کون...... ؟ احمد ...... ۔

12. Rewrite the following sentences after changing them into negative statements, on the model of the following two examples.

یہ کتاب اچھی ہے -----> یہ کتاب اچھی نہیں۔
میں ڈاکٹر ہوں -----> میں ڈاکٹر نہیں۔

۱-وہ ڈاکٹر صاحب ہیں۔ ۲-نجمہ اچھی لڑکی ہے۔ ۳-تم اچھے طالب علم ہو۔ ۴-وہ طالب علم اچھا ہے۔ ۵-احمد صاحب امریکن ہیں۔ ۶-نجمہ صاحبہ پاکستانی ہیں۔ ۷-وہ نئے گھر ہیں۔ ۸-یہ نیا اسکول خراب ہے۔ ۹-وہ اچھی طالب علم ہے۔ ۱۰-کیا یہ کتاب اچھی ہے؟ ۱۱-کیا یہ سیب میٹھے ہیں؟ ۱۲-یہ نئے پھل میٹھے ہیں۔ ۱۳-کیا یہ سیب ہے؟ ۱۴-وہ لڑکی نجمہ ہے۔ ۱۵-احمد پاکستانی طالب علم ہے۔

13. Reau the following sentences. (Sections 44-45.)

۱-وہ جوتے کی دکان ہے۔ ۲-یہ احمد کی کتاب ہے۔ ۳-وہ نجمہ کا سیب ہے۔ ۴-یہ احمد صاحب کی دکان ہے۔ ۵-یہ ڈاکٹر صاحب کا گھر ہے۔ ۶-وہ پھل کی دکانیں ہیں۔ ۷-یہ کتابوں کی دکان ہے۔ ۸-یہ لڑکوں کا اسکول ہے۔ ۹-لڑکیوں کا اسکول کیسا ہے؟ ۱۰-یہ اسکول کی کتابیں ہیں۔ ۱۱-احمد کی نئی کتاب اچھی ہے۔ ۱۲-نجمہ کا نیا اسکول خراب ہے۔ ۱۳-وہ لال گھر احمد کا ہے۔ ۱۴-یہ نئے جوتے نجمہ کے ہیں۔ ۱۵-کیا یہ لال کتاب احمد کی ہے؟

14. Fill in the blanks in the following sentences.

۱- وہ کتابوں...... دکان ہے۔ ۲- یہ احمد صاحب ...... گھر ہے۔ ۳- نجمہ......اسکول اچھا ہے۔ ۴- یہ احمد...... جوتے ہیں۔ ۵- کیا وہ پھل...... دکانیں ہیں؟ ۶- یہ گھر ڈاکٹر صاحب...... ہے۔ ۷- یہ احمد...... تصویریں ہیں۔ ۸- احمد...... کتاب اچھی ہے۔ ۹- یہ لال گھر نجمہ ...... ہیں۔ ۱۰- کیا یہ لڑکوں...... اسکول ہے ۱۱- احمد کی ...... کیسی ہے؟ ۱۲- نجمہ کے...... لال ہیں۔ ۱۳- احمد کا...... اسکول اچھا ہے۔ ۱۴- یہ اسکول کی...... ہیں۔ ۱۵- نجمہ کا نیا ...... کیسا ہے؟

15. Read the following sentences.

۱- وہ کون ہے؟ وہ احمد کا بھائی ہے۔ ۲- وہ احمد کا چھوٹا بھائی ہے۔ ۳- احمد نجمہ کا بڑا بھائی ہے۔ ۴- نجمہ احمد کی چھوٹی بہن ہے۔ ۵- حامد صاحب احمد کے بڑے بھائی ہیں۔ ۶- احمد حامد صاحب کا چھوٹا بھائی ہے۔ ۷- وہ صاحب کون ہیں؟ وہ احمد کے والد، محمود صاحب ہیں۔ ۸- محمود صاحب ڈاکٹر ہیں۔ ۹- احمد کی والدہ بھی ڈاکٹر ہیں۔ ۱۰- احمد کے والد اور والدہ ڈاکٹر ہیں۔ ۱۱- احمد کے والدین ڈاکٹر ہیں۔ ۱۲- نجمہ کی ایک بہن ڈاکٹر ہے۔

16. Read the following sentences. (Section 45.)

۱- یہ احمد کے والد کا گھر ہے۔ ۲- وہ نجمہ کے بھائی کا گھر نہیں۔ ۳- وہ احمد کی والدہ کی کتاب ہے۔ ۴- یہ احمد کے بھائی کا نیا گھر ہے۔ ۵- وہ احمد کے والدین کا گھر ہے۔ ۶- احمد کے بھائی کا گھر کیسا ہے؟ ۷- نجمہ کے بڑے بھائی کیا ہیں؟ ۸- نجمہ کے چھوٹے بھائی کا گھر اچھا ہے۔ ۹- یہ احمد کی والدہ کی کتابیں ہیں۔ ۱۰- یہ نجمہ کے والد کے جوتے ہیں۔ ۱- وہ نجمہ کے اسکول کی کتابیں ہیں۔ ۱۲- یہ لڑکوں کے اسکول کی کتابیں ہیں۔ ۱۳- یہ لڑکیوں کے اسکول کی بس ہے۔ ۱۴- یہ احمد کے بڑے بھائی کی کتابیں ہیں۔

17. Fill in the blanks in the following sentences.

۱- یہ احمد ...... بھائی کا گھر ہے۔ ۲- وہ نجمہ ......والد ......جوتے ہیں۔ ۳- کیا حامد صاحب نجمہ ...... بڑے بھائی ......؟ ۴- یہ احمد ...... اسکول ...... کتابیں ہیں۔ ۵- وہ لڑکیوں ...... اسکول ...... بس ہے۔ ۶- کیا نجمہ احمد ...... بڑی بہن ہے؟ ۷- یہ احمد ...... چھوٹی بہن ...... کتاب ہے۔ ۸- وہ احمد ...... والد کا گھر نہیں۔ ۹- یہ دو گھر احمد ...... ہیں۔ ۱۰- یہ لال کتاب نجمہ ...... بھائی کی ......۔

18. Read the following sentences. (Section 42.)

۱- احمد میرا چھوٹا بھائی ہے۔ ۲- میرا نام حامد ہے۔ ۳- میرے بڑے بھائی ڈاکٹر ہیں۔ ۴- اس کا نام محمود ہے۔ ۵- اس کی چھوٹی بہن کا نام نجمہ ہے۔ ۶- ان کے والد کیا ہیں؟ ۷- کیا یہ آپ کی کتابیں ہیں؟ ۸- یہ ہمارے اسکول کی بس نہیں۔ ۹- یہ اس کے والد کی دکان ہے۔ ۱۰- ان کی والدہ میری والدہ کی بہن ہیں۔ ۱۱- کیا وہ تمھارا چھوٹا بھائی ہے؟ ۱۲- تمہارے والد میرے دوست ہیں۔ ۱۳- حامد صاحب تمہارے بڑے بھائی کے دوست ہیں۔ ۱۴- کیا وہ تمہارے بڑے بھائی ہیں؟ ۱۵- یہ ہمارا گھر ہے' اس کا گھر نہیں۔ ۱۶- آپ کے والد کا نام کیا ہے؟ ۱۷- کیا وہ آپ کے دوست ہیں؟ ۱۸- آپ کی والدہ میری والدہ کی دوست ہیں۔ ۱۹- وہ ہمارے اسکول کے طالب علم ہیں۔ ۲۰- ان صاحب کا نام کیا ہے؟ ۲۱- یہ اس لڑکے کی کتابیں ہیں۔ ۲۲- وہ ان لڑکیوں کا اسکول ہے۔ ۲۳- یہ اس لڑکے کے والد کی دکان ہے۔ ۲۴- اس لڑکی کا نام کیا ہے؟ ۲۵- اس کا نام نجمہ ہے' وہ احمد کی چھوٹی بہن ہے۔

19. Rewrite the phrases given below after replacing the plus (+) sign with the appropriate form of the possessive marker /-kaa/ and making any other necessary change. Examples:

احمد کا بھائی + گھر ----- > احمد کے بھائی کا گھر۔

میرا چھوٹا بھائی + کتابیں -----> میرے چھوٹے بھائی کی کتابیں۔

۱- نجمہ کا بھائی + اسکول۔ ۲- ہماری بہن + کتاب۔ ۳- ہمارے بڑے بھائی + گھر۔ ۴- آپ کے والد + نام۔ ۵- وہ چھوٹا لڑکا + کتاب۔ ۶- آپ کا دوست + دکان۔ ۷- احمد کی چھوٹی بہنیں + نام۔ ۸- وہ صاحب + دکانیں۔ ۹- تمہارا چھوٹا بھائی + اسکول۔ ۱۰- نجمہ کا اسکول + کتابیں۔ ۱۱- ان کا بڑا بھائی + دکانیں۔ ۱۲- احمد کی والدہ + کتاب۔ ۱۳- احمد کا دوست + جوتے۔ ۱۴- احمد کا دوست + بڑا بھائی۔ ۱۵- نجمہ کی دوست + بڑی بہن۔ ۱۶- وہ نیا اسکول + لڑکے۔ ۱۷- یہ نئی دکان + کتابیں۔ ۱۸- احمد کا بھائی + جوتے۔ ۱۹- ہمارا دوست + میٹھے سیب۔ ۲۰- تمھاری بہن + نئی کتابیں۔ ۲۱- وہ لڑکیاں + اسکول۔ ۲۲- یہ لڑکے + کتابیں۔

20. Write complete sentences in answer to the following questions.

۱- آپ کا کیا نام ہے ؟ ۲- کیا یہ اس کے والد کی دکان ہے ؟ ۳- تمھارے بھائی کیا ہیں ؟ ۴- اس لڑکی کا کیا نام ہے ؟ ۵- آپ کے والد کا کیا نام ہے ؟ ۶- کیا وہ نیا گھر ان کے بھائی کا ہے ؟ ۷- کیا وہ تمھاری کتابیں ہیں ؟ ۸- کیا آپ میرے بھائی کے دوست ہیں ؟ ۹- کیا وہ میرے اسکول کی بس ہے ؟ ۱۰- اس لڑکے کا کیا نام ہے ؟ ۱۱- نجمہ احمد کی کیا ہے ؟ ۱۲- حامد صاحب نجمہ کے کیا ہیں ؟ ۱۳- تمھارے والد کیا ہیں ؟ ۱۴- کیا یہ ہمارے جوتے ہیں ؟ ۱۵- ان کے دوست کا نام کیا ہے ؟

21. Read the following sentences. (Sections 201-202.)

۱- آپ کا گھر کہاں ہے ؟ ۲- میرا گھر وہاں ہے، بائیں طرف۔ ۳- کیا یہاں کتابوں کی دکان ہے ؟ ۴- جی ہاں، ادھر ہے، دائیں طرف۔ ۵- پھل کی دکان بائیں طرف ہے۔ ۶- یہاں جوتوں کی دکانیں ہیں۔ ۷- ڈاکٹر صاحب کا گھر کہاں ہے ؟ ۸- ہمارا اسکول ادھر اس

سڑک پر ہے۔ ۹-کیا آپ کی دکان اس سڑک پر ہے؟ ۱۰-اس بازار میں پھل کی دکانیں ہیں۔ ۱۱-آپ کے بھائی کہاں ہیں؟ ۱۲-وہ امریکا میں ہیں۔ ۱۳-میرے والد لاہور میں ہیں۔ ۱۴-میری بہنیں اسکول میں ہیں۔ ۱۵-احمد وہاں ہے' کتابوں کی دکان میں۔ ۱۶-تمھارے والدین کہاں ہیں؟ ۱۷-میری والدہ کراچی میں ہیں۔ ۱۸-پھل کی دکانیں کس طرف ہیں؟ ۱۹-پھل کی دکانیں اس طرف ہیں' ادھر بائیں طرف۔ ۲۰-یہاں شہر میں دو بڑے اسکول ہیں۔ ۲۱-میرا گھر انار کلی میں ہے۔ ۲۲-آپ کے بھائی امریکا میں کہاں ہیں؟ ۲۳وہ شکاگو میں ہیں۔ ۲۴-کتابوں کی دکان کس طرف ہے' کیا دائیں طرف؟ ۲۵-ان کی دکان سڑک پر کس طرف ہے؟ دائیں طرف یا بائیں طرف؟ ۲۶-آپ کا گھر شہر میں کہاں ہے؟ ۲۷-کیا آپ کے والد گھر میں ہیں؟ ۲۸-اس دکان پر پھل اچھے ہیں۔ ۲۹-تمھارے دوست اس دکان میں ہیں۔ ۳۰-جی نہیں' میرا چھوٹا بھائی گھر میں نہیں۔

22. Give your own answers to the questions in the above exercise. Also formulate questions to match the statements.

23. Read the following sentences. (Section 193.)

۱-میرے پاس تین کتابیں ہیں۔ ۲-کیا اس کے پاس جوتے ہیں؟ ۳-ہمارے پاس آج کل نوکر نہیں۔ ۴-کیا تمھارے پاس کچھ کھانا ہے؟ ۵-آج مجھے وقت نہیں۔ ۶-کیا تم کو فرصت ہے؟ ۷-نہیں' مجھے آج فرصت نہیں۔ ۸-اس کو آج بخار ہے۔ ۹-انھیں کل فرصت ہے۔ ۱۰-ان کے دو بیٹے ہیں۔ ۱۱-میرے دو دوست ہیں۔ ۱۲-کیا آپ کے کوئی بھائی ہیں؟ ۱۳-میری دو بہنیں ہیں۔ ۱۴-ان کے پاس چھ کتابیں ہیں۔ ۱۵-میرے والد کے پاس ایک بڑا گھر ہے۔ ۱۶-نجمہ کے بھائی کے پاس جوتے نہیں۔ ۱۷-نجمہ کے کوئی بھی بچہ نہیں۔ ۱۸-احمد کو آج بخار ہے۔ ۱۹-کیا تمھیں آج فرصت ہے؟ ۲۰-اس کا ایک بھی دوست نہیں۔ ۲۱-ان لڑکوں کے پاس کتابیں نہیں۔ ۲۲-اس دکاندار کے پاس اچھے پھل

ہیں۔ ۲۳-ان لڑکیوں کو آج چھٹی ہے۔ ۲۴-ان کے بھائی کے پاس کوئی نوکر نہیں۔ ۲۵-مجھے آج بخار ہے۔

24. **Give complete sentences in answer to the following questions on the model of the following two examples.**

الف۔ اس کے پاس کیا ہے ؟
اس کے پاس ایک کتاب ہے۔
ب۔ کیا ان کو فرصت ہے ؟
نہیں' ان کو فرصت نہیں۔

۱-لڑکے کے پاس کیا ہیں ؟ ۲-کیا اس کے پاس اچھے پھل ہیں ؟ ۳-کیا تم کو بخار ہے ؟ ۴- ان کے کتنے بیٹے ہیں ؟ ۵-کیا ان صاحب کو کل فرصت ہے ؟ ۶-کیا انھیں بخار ہے ؟ ۷- ان لڑکوں کے پاس کیا نہیں ؟ ۸-آپ کے بھائی کو کیا نہیں ؟ ۹-کیا ان لڑکیوں کو چھٹی ہے ؟ ۱۰-کیا مجھے بخار ہے ؟ ۱۱-آپ کی کتنی بہنیں ہیں ؟ ۱۲-کیا آپ کو کل کچھ فرصت ہے ؟ ۱۳-اس دکاندار کے پاس کیا نہیں ؟ ۱۴-کیا ہم کو آج چھٹی ہے ؟ ۱۵- نجمہ کے کتنے بچے ہیں ؟

25. **Read the following sentences.** (Section 5.)

۱-میرے والد لاہور میں تھے۔ ۲-وہ مکان سڑک پر تھا۔ ۳-آپ کے بھائی امریکہ میں کہاں تھے ؟ ۴-نجمہ گھر میں نہ تھی۔ ۵-ان کے پاس ایک کتاب تھی۔ ۶- تمھارا دوست اس دکان میں تھا۔ ۷-ان کی والدہ کراچی میں تھیں۔ ۸-کتابوں کی دکان کس طرف تھی ؟ ۹-ان کی تین بہنیں تھیں۔ ۱۰-میرا چھوٹا بھائی گھر میں نہیں تھا۔ ۱۱-اس کے پاس نئے جوتے نہ تھے۔ ۱۲-نجمہ احمد کی چھوٹی بہن تھی۔ ۱۳-ہمارا اسکول اس سڑک پر تھا۔ ۱۴-کیا وہ لوگ پاکستانی کسان تھے ؟ ۱۵-مجھے کل چھٹی نہیں تھی۔ ۱۶-ان کو آج بخار نہیں تھا۔

۱۷-میں کل گھر پر نہیں تھی۔ ۱۸-ہم کل گھر میں تھے۔ ۱۹-تمھارے والدین پاکستان میں کہاں تھے؟ ۲۰-احمد کے اسکول کی لڑکیاں اس دکان میں نہیں تھیں۔

26. Rewrite the sentences of exercise #21 after replacing the present auxiliary forms with appropriate forms of the past auxiliary. Make certain of the gender agreement.

27. Read the following sentences. (Section 112.)

۱-میں روز وہاں جاتا ہوں۔ ۲-میرے والد یہاں رہتے ہیں۔ ۳-وہ اس اسکول میں پڑھتا ہے۔ ۴-کیا آپ کے بھائی اس گھر میں رہتے ہیں؟ ۵-کیا یہ لڑکیاں اس اسکول میں پڑھتی ہیں؟ ۶-وہ روز میرے پاس آتا ہے۔ ۷-ہم روز اچھا کھانا کھاتے ہیں۔ ۸-احمد ہر سال امریکہ جاتا ہے۔ ۹-اسکول کی بس اس سڑک پر جاتی ہے۔ ۱۰-وہ اس اسکول میں پڑھتی ہے۔ ۱۱-میں ان کے گھر روز جاتا ہوں۔ ۱۲-وہ روز ہمارے اسکول آتا ہے۔ ۱۳-کیا آپ اس کے گھر جاتے ہیں؟ ۱۴-میں پاکستانی کھانا کھاتا ہوں۔ ۱۵-ڈاکٹر صاحب روز میرے والد کے پاس آتے ہیں۔ ۱۶-لڑکیاں بس سے اسکول کو جاتی ہیں۔ ۱۷-یہ سڑک میرے گھر کو جاتی ہے۔ ۱۸-یہ طالب علم نئی کتابیں پڑھتے ہیں۔ ۱۹-وہ امریکا میں کہاں رہتے ہیں۔ ۲۰-وہ میرے گھر کے پاس رہتا ہے۔ ۲۱-تم روز کہاں جاتے ہو؟ ۲۲-آپ کہاں رہتے ہیں؟

28. Rewrite the sentences of Exercise # 27 after replacing the present auxiliary forms with appropriate forms of the past auxiliary. Make certain of the gender agreement.

29. Read the following sentences. (Section 113.)

۱-وہ لڑکیاں اس اسکول میں نہیں پڑھتیں۔ ۲-ہم آج کل وہاں نہیں جاتے۔ ۳-احمد اس اسکول میں نہیں پڑھتا۔ ۴-وہ لوگ ہمارے گھر کے پاس نہیں رہتے تھے۔ ۵-کیا آپ

ان کے گھر روز نہیں جاتے تھے ؟ ۶- وہ اس دکان کا کھانا نہیں کھاتی تھیں۔ ۷-ان کی بہن بس سے اسکول نہیں جاتی۔ ۸- ان کی والدہ اس گھر میں نہیں رہتیں۔ ۹-کیا یہ لڑکیاں اس گھر میں نہیں رہتی تھیں ؟ ۱۰- وہ لڑکا بس سے اسکول نہیں جاتا تھا۔ ۱۱-میں آج کل اسکول نہیں جاتا۔ ۱۲-تم اس گھر میں نہیں رہتے تھے۔ ۱۳-وہ روز یہاں کھانا نہیں کھاتیں۔ ۱۴-کیا تم روز وہاں نہیں جاتے ؟ ۱۰-ہم یہ کتاب نہیں پڑھتے تھے۔

30. Read the following sentences. (Sections 88, 92.)

۱- مجھے اس کا پتہ بتائیے۔ ۲- اس کو ایک میٹھا سیب دیجئے۔ ۳-لڑکی کو ایک کتاب دو۔ ۴-احمد سے اس کا پتہ پوچھیے۔ ۵-اس دکان سے کچھ کاغذ لیجئے۔ ۶-یہ سیب تم کھاؤ' وہ دوسرا سیب احمد کو دو۔ ۷-فوراً ڈاکٹر صاحب کے پاس جائیے۔ ۸-تم آج کھانا میرے ساتھ کھاؤ۔ ۹-مجھے اس لڑکے کا نام بتاؤ۔ ۱۰-کل پھر اس وقت آئیے۔ ۱۱- یہ کتابیں لو' اور فوراً گھر جاؤ۔ ۱۲-ان سے پوچھو' ان کا کیا نام ہے۔ ۱۳-مجھے احمد کا گھر بتائیے۔ ۱۴-آج احمد کے پاس جاؤ۔ ۱۵- یہ کتاب ضرور پڑھیے۔

31. Read the following sentences. (Section 95.)

۱- اس لڑکے کے ساتھ مت جاؤ۔ ۲-میرے والد کے پاس آج نہ جائیے۔ ۳-ان کو یہ بات نہ بتائیے۔ ۴-ایسی باتیں مت سوچو۔ ۵-مجھ سے اتنے سوال مت پوچھو۔ ۶-اس وقت ان کے ساتھ نہ جائیے۔ ۷-ابھی تم گھر پر رہو اور اسکول مت جاؤ۔ ۸-مجھ سے ایسا سوال مت پوچھو۔ ۹-آپ ایسی خراب کتاب نہ پڑھیے۔ ۱۰-کل آپ اس وقت نہ آئیے۔ ۱۱-یہ کیلے مت کھاؤ۔ ۱۲-آپ نجمہ کے پاس کل نہ جائیے۔

32. Fill in the blanks in the following sentences with appropriate imperative forms of suitable verbs.

۱-آپ فوراً اس کے پاس ......۔ ۲-احمد سے اس کا پتہ ......۔ ۳-کل اس وقت

مت ......۔   ۴-آج آپ کھانا میرے ساتھ ......۔   ۵-اس دکان سے پھل مت ......۔
۶-اس وقت یہ کتاب نہ ......۔   ۷-اپنے والد سے اس سوال کا جواب ......۔   ۸-اس سے ......
اس کا کیا پتہ ہے۔   ۹-ڈاکٹر صاحب کو ...... کہ آپ آج کیسے ہیں۔   ۱۰-یہ سیب اچھا نہیں' اسے
مت ......۔   ۱۱-آپ اس وقت نہ ......۔   ۱۲-تم کل یہاں مت ......۔

33. **Read the following sentences.** (Section 43.)

۱-مجھے اپنا نام بتایئے۔   ۲-اپنے گھر فوراً جاؤ۔   ۳-اپنی کتاب نجمہ کو دیجیے۔   ۴-وہ روز اپنے کالج نہیں جاتا۔   ۵-وہ اپنی بہن کے ساتھ رہتی تھی۔   ۶-یہ سوال اپنے بھائی سے پوچھو۔   ۷-وہ اپنے گھر میں نہیں تھا۔   ۸-اس کو اپنا پتہ بتاؤ۔   ۹-وہ اپنی کتابیں سب کو نہیں دیتا۔   ۱۰-اپنا سوال اپنے بھائی سے پوچھو۔

34. **Read th following sentences.** (Section 88.)

۱-وہ شاید بازار نہیں جائے۔   ۲-ہم بھی شاید ان کے پاس جائیں۔   ۳-کل شاید ہم بھی وہاں ہوں۔   ۴-احمد بھی شاید دکان میں ہو۔   ۵-نجمہ شاید یہ کتاب نہ پڑھے۔   ۶-میرا بھائی شاید کیلے نہ کھائے۔   ۷-میں کل شاید اسکول میں ہوں۔   ۸-وہ صاحب شاید میرے ساتھ کھانا کھائیں۔   ۹-میرے والد اس وقت شاید گھر پر نہ ہوں۔   ۱۰-تم شاید یہ سیب نہ کھاؤ۔   ۱۱-یہ لڑکیاں شاید بس سے نہیں جائیں۔   ۱۲-تمہارا چھوٹا بھائی شاید اسکول میں ہو۔   ۱۳-میں شاید روز ان کے پاس نہ جاؤں۔   ۱۴-وہاں ہم شاید چار دن رہیں۔   ۱۵-وہ شاید تم سے ایک سوال پوچھے۔

35. **Read the following sentences.** (Section 89.)

۱-وہ آج میرے ساتھ بازار جائے گا۔   ۲-میں بھی اس اسکول میں پڑھوں گی۔   ۳-ہم لوگ آج کھانا باہر کھائیں گے۔   ۴-وہ لوگ اس مکان میں نہیں رہیں گے۔   ۵-کیا تم ایک

بات بتاؤ گے ؟ ۶- ہم بھی کچھ پھل لیں گے۔ ۷- اس جگہ آپ کتنے دن رہیں گے۔ ۸- میں روز ڈاکٹر کے پاس نہیں جاؤں گا۔ ۹- کل نجمہ کے اسکول کی لڑکیاں کراچی جائیں گی۔ ۱۰- یہ بس ابھی نہیں جائے گی۔ ۱۱- میں کل احمد سے اس کے مکان کا پتہ پوچھوں گا۔ ۱۲- تم آج اسکول نہیں جاؤ گے۔ ۱۳- نجمہ، تم یہ سیب کیوں لو گی؟ ۱۴- آپ یہاں سے پاکستان کیسے جائیں گے؟ ۱۵- تم روز یہاں آتے ہو کل کیوں نہیں آؤ گے؟

36. Rewrite the sentences in Exevcise #34 ofter replacing th subjunctive forms of the verb with their appropriate future forms. Also drop /ṣaayad/.

37. Complete the following sentences, using the correct simple future form of the verb given in parentheses in each instance.

۱- کیا تم یہ کتاب (پڑھنا)۔
۲- کراچی کی بس کس وقت (آنا)۔
۳- ان کو یہ باتیں کون (بتانا)۔
۴- آپ اس دکان سے کیا (لینا)۔
۵- کیا تم آج ان کے پاس نہیں (جانا)۔
۶- آپ کی بہنیں اسکول میں (ہونا)۔
۷- آپ کے جانے کے بعد اس مکان میں کون (رہنا)۔
۸- ہم لوگ آج کھانا گھر میں نہیں (کھانا)۔
۹- میں کل شام کو آپ کے پاس (آنا)۔
۱- ان لڑکوں کو کھانا کون (دینا)۔

38. Read the following sentences. **(Section 222.)**

۱- جب ہم لاہور جائیں گے تو احمد کے ساتھ رہیں گے۔ ۲- جب وہ یہاں آئے گی تو

تم سے ملے گی۔ ۳- جب احمد آئے گا تو میں اس سے پوچھوں گا۔ ۴- جب آپ وہاں جائیں گے تو کس سے ملیں گے؟ ۵- جب وہ آپ سے پوچھے گی تو آپ کیا جواب دیں گے؟ ۶- جب تم پاکستان جاؤگی تو میں بھی جاؤں گا۔ ۷- جب یہ لڑکے اسکول سے آئیں گے تو کھانا کھائیں گے۔ ۸- جب تم اس مکان میں نہیں رہوگے تو میں کیوں رہوں گا۔ ۹- جب تم ہندوستان جاؤگے تو تمہارے ساتھ کون جائے گا؟ ۱۰- جب تم ان کے پاس جاؤگی تو ان کو کیا دوگی؟

39. Read the following sentences. (Section 135.)

۱- میں کل ان کے پاس گیا۔ ۲- وہ لڑکی اپنے والد کے ساتھ گئی۔ ۳- احمد نے اپنے بھائی سے ایک سوال پوچھا۔ ۴- آپ وہاں کتنے دن رہے؟ ۵- ہم نے چار کتابیں لیں۔ ۶- نجمہ نے ایک جوتا لیا۔ ۷- ان لوگوں نے ہم سے ایک سوال پوچھا۔ ۸- آپ یہاں کب آئے۔ ۹- ہم کل شام کو یہاں آئے۔ ۱۰- میں نے سڑک کے پاس ایک دکان دیکھی۔ ۱۱- اس نے راستے میں ایک لڑکی دیکھی۔ ۱۲- احمد نے نجمہ کو دکان کے پاس دیکھا۔ ۱۳- نجمہ نے احمد کو کہاں دیکھا؟ ۱۴- انھوں نے مجھے اپنا پتہ بتایا۔ ۱۵- جب میں نے اس سے پوچھا تو اس نے اپنا نام نہیں بتایا۔ ۱۶- میری بہنیں آج اسکول نہیں گئیں۔ ۱۷- وہ لوگ میرے پاس دو دن رہے۔ ۱۸- اس نے میرے سوال کا جواب نہیں دیا۔ ۱۹- میں نے اس کو نہیں دیکھا۔ ۲۰- نجمہ کی بہنوں نے کل ہمارے ساتھ کھانا کھایا۔ ۲۱- ہم نے اس دکان سے کچھ پھل لیے۔ ۲۲- اس اسکول کے لڑکے آج کراچی گئے۔ ۲۳- انھوں نے ان لڑکوں کو کچھ پھل دیے۔ ۲۴- آپ کو یہ کتاب کس نے دی؟ ۲۵- نجمہ نے نئے جوتے کہاں سے لیے۔

40. Complete the following sentences, using the correct simple past form of the verb given in parentheses in each instance.

۱- ہم نے ان سے ایک سوال (پوچھنا)۔

۲- کیا وہ اسکول نہیں (جانا)۔

۳- میں نے نجمہ کو دکان کے پاس (دیکھنا)۔

۴- آپ کو یہ کتابیں کس نے (دینا)

۵- ہم اس شہر میں سات دن (رہنا)۔

۶- آپ نے آج کھانا کہاں (کھانا)۔

۷- انھوں نے مجھے دو تصویریں (دینا)۔

۸- ہم نے اس دکان سے کچھ سیب (لینا)۔

۹- تم یہاں کب (آنا)،

۱۰- کیا اس لڑکی نے کوئی کتاب (لینا)؟

۱۱- انھوں نے مجھے اپنا پتہ نہیں (بتانا)۔

۱۲- ان کی بہنیں آج کہاں (جانا)؟

۱۳- ڈاکٹر صاحب آج میرے والد کے پاس نہیں (آنا)۔

۱۴- کیا آپ نے ان کی دکان (دیکھنا)؟

۱۵- وہ لڑکی اپنے والد کے پاس تین دن (رہنا)۔

۱۶- انھوں نے مجھ سے کچھ سوال (پوچھنا)۔

۱۷- احمد صاحب یہاں کس وقت (آنا)؟

۱۸- تم کو یہ بات کس نے (بتانا)؟

۱۹- وہ آج اسکول بس سے نہیں (جانا)۔

۲۰- ان لڑکیوں نے کچھ پھل (کھانا)۔

41. Read the following sentences. **(Sections 137-139.)**

۱- میں احمد صاحب سے ملا ہوں۔ ۲- وہ یہاں چار دن رہا تھا۔ ۳- نجمہ ابھی یہاں آئی

تھی۔ ۴-احمد بازار گیا ہے۔ ۵-میں ان کے پاس کل گئی تھی۔ ۶-نجمہ کی بڑی بہن کل یہاں آئی تھیں۔ ۷-ڈاکٹر صاحب وہاں کب تک رہے تھے؟ ۸-کیا آپ احمد سے ملے تھے؟ ۹-وہ لڑکیاں اسکول گئی ہیں۔ ۱۰-میں نے اس دکان سے جوتے لیے تھے۔ ۱۱-تم نے وہ کتاب کس کو دی تھی؟ ۱۲-کیا آپ نے یہ کتاب پڑھی ہے؟ ۱۳-میں آپ سے کراچی میں ملی تھی۔ ۱۴-انھوں نے یہ کتابیں کہاں سے لی تھیں؟ ۱۵-اس نے تم سے ایک بات پوچھی ہے۔

42. Rewrite the following sentences after

(1) adding the appropriate form of the present auxiliary;
(2) adding the appropriate form of the past auxiliary.

۱-ہم شکیل صاحب سے ملے۔ ۲-میں نے یہ کتاب پڑھی۔ ۳-انھوں نے ایک سوال پوچھا۔ ۴-نجمہ چار بجے یہاں آئی۔ ۵-احمد بازار گیا۔ ۶-آپ کے والد نے کچھ پھل لیے۔ ۷-ان کی والدہ یہاں دو دن رہیں۔ ۸-آپ نے یہ کتابیں کہاں سے لیں؟ ۹-وہ یہاں کس وقت آیا؟ ۱۰-ان کی بہنیں آج کہاں گئیں؟

43. Read the following sentences.

۱-وہ روز بہت کام کرتا ہے۔ ۲-ہم اس اسکول میں کام کرتے تھے۔ ۳-آپ کس کے ساتھ کام کرتی تھیں؟ ۴-آپ کے بعد یہاں کون کام کرے گا؟ ۵-نجمہ کے ساتھ احمد بھی کام کریں گے۔ ۶-میں نے آج بہت کام کیا۔ ۷-انھوں نے میرے لئے بہت کام کیا۔ ۸-آپ نے وہاں کس کے ساتھ کام کیا تھا؟ ۹-کیا آپ نے پہلے بھی یہ کام کیا ہے؟ ۱۰-احمد نے مجھ سے تھوڑی دیر بات کی۔ ۱۱-اس سے کون بات کرے گا؟ ۱۲-انھوں نے کام چار بجے شروع کیا۔ ۱۳-کھانا دس بجے شروع کریں گے۔ ۱۴-آپ یہ کتاب پسند کریں گے۔ ۱۵-انھوں نے یہ کتاب بہت پسند کی۔ ۱۶-میں آپ کا مکان پسند کرتا ہوں۔ ۱۷-وہ روز نو بجے کام شروع کرتا تھا۔ ۱۸-آپ ان سے کب ملاقات کریں گے؟ ۱۹-ہم نے ان سے کل

ملاقات کی تھی۔ ۲۰- نجمہ سیب بہت پسند کرتی ہے۔ ۲۱- نجمہ کام کرنا نہیں پسند کرتی۔ ۲۲-انھوں نے وہاں جانا پسند نہ کیا۔ ۲۳-ہم نے کام وقت پر شروع نہ کیا۔ ۲۴-میں تمہارے ساتھ کام کرنا پسند کرتا ہوں۔ ۲۵-انھوں نے یہ کام کل سے شروع کیا ہے۔

44. Rewrite the following sentences after replacing the present and past imperfect forms with appropriate present and past perfect forms, respectively. Also make changes in the form of the subject whenever necessary. Examples :

ا- وہ یہاں کام کرتا ہے۔ -----> اس نے یہاں کام کیا ہے۔

ب- وہ روز جاتی تھی۔ -----> وہ روز گئی تھی۔

۱-احمد میرے ساتھ رہتا تھا۔ ۲- نجمہ یہاں کام کرتی تھی۔ ۳-شکیل صاحب یہ مکان پسند کرتے تھے۔ ۴-کیا آپ ان سے ملتے تھے؟ ۵-میں اس دکان سے کتابیں لیتا تھا۔ ۶-میں آپ کی کتاب پسند کرتا ہوں۔ ۷-وہ نو بجے کام شروع کرتا تھا۔ ۸-میں اس دکان میں کھانا کھاتا ہوں۔ ۹-میں اس وقت ان سے بات کرتا تھا۔ ۱۰-لڑکیاں بس سے اسکول جاتی ہیں۔ ۱۱-ہم اپنے والد کے ساتھ کراچی جاتے ہیں۔ ۱۲-کیا نجمہ آپ سے لاہور میں ملتی تھی؟ ۱۳-وہ مجھ سے کچھ سوال پوچھتے تھے۔ ۱۴-وہ یہاں رہنا پسند کرتا تھا۔ ۱۵-میں اپنے بڑے بھائی کے ساتھ یہاں آتی ہوں۔ ۱۶-وہ لوگ اس دکان میں کھانا کھاتے ہیں۔ ۱۷-وہ لڑکیاں اس اسکول میں پڑھنا پسند کرتی تھیں۔ ۱۸-ڈاکٹر صاحب چار بجے تک یہاں رہتے تھے۔ ۱۹-آپ امریکا میں کن کے ساتھ کام کرتے تھے؟ ۲۰-نجمہ کس سے سوال پوچھتی ہے؟

45. Read the following sentences. (Section 174.)

۱-تم اِس وقت کیا کر رہے ہو؟ ۲-وہ کل بازار جا رہا تھا۔ ۳- نجمہ کی بہن آج نہیں آ رہی ہیں۔ ۴-وہ اُس وقت کھانا کھا رہا تھا۔ ۵-کون سی کتاب پڑھ رہے ہو؟ ۶-آپ کے ساتھ اور کون جا رہا ہے؟

Compare the above sentences with the following.

۱-تم کس اسکول میں پڑھتے ہو؟ ۲-کیا وہ روز بازار جاتا تھا؟ ۳-وہ شام کو یہاں نہیں آتے۔ ۴-وہ دن میں کھانا کس وقت کھاتے ہیں؟ ۵-تم آج کل کیا کرتے ہو؟ ۶-اس گھر میں کتنے لوگ رہتے ہیں؟

What factors require the use of /rahaa/ in one and of the imperfect participle in the other? Study the following sentences and make special note of those in which either of the two constructions may be used without a significant change in meaning

۱-میں ابھی آتا ہوں۔ ۲-وہ پوچھ رہا ہے میں کیا کر رہا ہوں۔ ۳-ہم لوگ اس وقت بازار جا رہے تھے۔ ۴-ان کے بھائی بھی اس اسکول میں پڑھتے ہیں۔ ۵-آپ کون سی کتاب پڑھتے تھے؟ ۶-میں اس وقت ان سے ایک سوال پوچھ رہا تھا۔ ۷-آپ کا سامان کون لا تا ہے؟ ۸-وہ آج کل احمد سے بات نہیں کرتا ہے۔ ۹-نجمہ کے اسکول کی لڑکیاں کہاں جا رہی تھیں؟ ۱۰-کیا وہ اس وقت کسی سے بات کر رہے ہیں؟

46. **Read the following sentences.** (Section 221.)

۱-تمھارے پاس میٹھے سیب ہوں تو لائیے۔ ۲-ڈاکٹر صاحب دوکان میں ہوں تو ان سے پوچھیے۔ ۳-اگر نجمہ وہاں ہو تو اس کو یہ کتاب دو۔ ۴-اگر آپ کو فرصت ہو تو کل آیئے۔ ۵-اگر وہ لڑکا یہاں آئے تو اچھا ہو۔ ۶-آپ کی والدہ یہاں آئیں تو اچھا ہو۔ ۷-وہ لڑکیاں اگر آئیں تو ان سے ملیے۔ ۸-وہ اگر یہاں آئیں تو شاید آپ سے ملیں۔ ۹-اگر وہ یہ کتاب پسند کرے تو اس کو دے دو۔ ۱۰-اگر ان کی بہن وہاں ہوئیں تو ان سے بات کروں گا۔ ۱۱-اگر ہم وہاں گئے تو ان سے ضرور ملیں گے۔ ۱۲-اگر وہ یہاں آنا پسند کرے گی تو یہاں آئے گی۔ ۱۳-اگر ڈاکٹر صاحب وہاں ہوں گے تو ضرور آئیں گے۔ ۱۴-وہ یہاں آئے گا تو آپ سے ضرور ملے گا۔ ۱۵-اگر وہ یہاں آتا تو اچھا ہوتا۔ ۱۶-آپ وہاں جلدی جاتے تو ان

سے ملتے۔ ١٧- تم یہاں چار بجے آتے تو ان سے ملاقات کرتے۔ ١٨- اگر آپ یہاں کچھ دن اور رہتے تو اچھا ہوتا۔ ١٩- اگر نجمہ یہاں آئی ہوتیں تو یہاں ہوتیں' وہ تو کراچی میں ہیں۔ ٢٠- اگر تم کل چلتے تو میں پسند کرتا۔

47. **Fill the blanks in the following sentences, using the appropriate form of the verb given in the parentheses in each instance.**

١- اگر تم کو فرصت ...... تو آج آؤ (ہونا)۔
٢- آپ کے پاس کچھ کتابیں ...... تو ضرور لائیے (ہونا)۔
٣- اگر وہ آپ سے کچھ سوال ...... تو کیا آپ پسند کریں گے (پوچھنا)۔
٤- نجمہ اگر جلدی ...... تو آپ سے ضرور ملے گی (آنا)۔
٥- اگر وہ چار بجے ...... تو شاید آپ سے ملے (جانا)۔
٦- انہوں نے یہ کتاب پسند کی تو میں وہ ان کو ...... (دے دینا)۔
٧- تم اگر نو بجے ...... تو ان سے ملتے (جانا)۔
٨- نجمہ' اگر تم کل وہاں نہیں ...... تو بُری بات ہوگی (جانا)۔
٩- تم شام کو نہ آتے تو اچھا ...... (ہونا)۔
١٠- اگر تم کل میرے ساتھ کھانا ...... تو میں پسند کروں گا (کھانا)۔
١١- میرے والد اگر وہاں ...... تو ان سے پوچھوں گا (ہونا)۔
١٢- ڈاکٹر صاحب وہاں ہوں تو ان سے ...... (پوچھنا)۔
١٣- اگر وہاں جاؤں گی تو ان سے ضرور ...... (ملنا)۔
١٤- ان کی بہن اگر ...... تو اچھا ہوگا (جانا)۔
١٥- اگر تم نے یہ کتاب نہ ...... تو اچھا نہ ہوگا (پڑھنا)۔
١٦- میں وہاں کچھ دن اور رہتا تو ان سے بھی ...... (ملنا)۔
١٧- اگر آپ کراچی ...... تو ان سے ضرور ملیں (جانا)۔

۱۸- نجمہ کچھ دن اس کے ساتھ کام ...... تو اچھا ہوگا (کرنا)۔
۱۹- آپ نے ان سے بات کی تو وہ پسند ...... (کرنا)۔
۲۰- اگر یہ پھل اچھے ...... تو لے لو (ہونا)۔

48. Read the following sentences. (Section 189.)

۱- احمد صاحب کیا چاہتے ہیں؟ ۲- کچھ نئے کپڑے خریدنا چاہتی ہوں۔ ۳- وہ یہاں نہیں رہنا چاہتا۔ ۴- اس وقت وہ کچھ آرام کرنا چاہتی ہے۔ ۵- تم ہر وقت آرام کرنا چاہتے ہو۔ ۶- بہت دنوں سے آپ سے ملنا چاہتا تھا۔ ۷- اگر تم ان سے ملنا چاہتے ہو تو جلدی کرو۔ ۸- آپ سے ایک بات پوچھنا چاہتا تھا۔ ۹- شاید وہ بھی آپ کے ساتھ جانا چاہے۔ ۱۰- اگر آپ آنا چاہیں تو ان کے ساتھ آیئے۔ ۱۱- میں نے ان کے ساتھ جانا چاہا۔ ۱۲- اس نے کچھ سوال پوچھنے چاہے۔ ۱۳- ان لڑکیوں نے نئے کپڑے خریدنے چاہے۔ ۱۴- نجمہ کے بھائی نے کچھ ساڑیاں خریدنی چاہیں۔ ۱۵- میں نے ان سے بات کرنی چاہی، مگر ان کو فرصت نہ تھی۔

49. Rewrite the following sentences after changing the given verbal phrase to the appropriate form of the infinitive-plus- /caahnaa/ construction. Examples:

وہ بازار جاتا ہے -----> وہ بازار جانا چاہتا ہے۔
تم نے کون سی ساڑی خریدی-----> تم نے کون سی ساڑی خریدنی چاہی۔

۱- میں بھی آپ کے ساتھ جاؤں گا۔ ۲- اس گھر میں کون رہتا ہے؟ ۳- میں تو ہمیشہ آپ سے بات کرتا تھا۔ ۴- اگر تم ان سے ملتے ہو تو کوئی بری بات نہیں۔ ۵- انہوں نے وہاں کتنی کتابیں خریدیں۔ ۶- احمد نے حامد سے ملاقات کی۔ ۷- تم لوگ تین بجے کہاں گئے تھے۔ ۸- کیا تم ان کے ساتھ جاؤ گے۔ ۹- انہوں نے مجھے اپنے پرانے کپڑے دیے۔ ۱۰- آپ اپنے بھائی کے پاس کب جائیں گے؟ ۱۱- وہ اسکول کے لئے کتابیں خریدتا تھا۔ ۱۲- سلیم نے

صرف ایک کتاب خریدی۔ ۱۳- میں نے وہاں کچھ نہیں خریدا۔ ۱۴- انہوں نے تم سے کیا پوچھا؟ ۱۵- کیا آپ آج شام کو ان کے ساتھ آئیں گے ؟

50. Read the following sentences. (Section 190.)

۱- آپ کو کیا چاہیے۔ ۲- مجھے کچھ تازے پھل چاہئیں۔ ۳- ان کو صرف ایک سیب چاہیے۔ ۴- سلیم کو پڑھنے کے لئے ایک کتاب چاہیے۔ ۵- حامد کو اپنی بہن کے لئے کچھ ساڑیاں چاہئیں۔

Compare the above with the following.

۱- آپ کیا چاہتے ہیں ؟ ۲- میں کچھ تازے پھل خریدنا چاہتا ہوں۔ ۳- وہ صرف ایک سیب چاہتے ہیں۔ ۴- سلیم پڑھنے کے لئے ایک کتاب چاہتا ہے۔ ۵- حامد اپنی بہن کے لئے کچھ ساڑیاں خریدنا چاہتے ہیں۔

Read the following sentences.

۱- ان کو رہنے کے لئے ایک گھر چاہیے۔ ۲- حامد کو کچھ کتابیں چاہئیں۔ ۳- مجھے کچھ خط لکھنے کا کاغذ چاہیے۔ ۴- ان لڑکیوں کو بہت چیزیں چاہئیں۔ ۵- ان لڑکوں کو نئے جوتے چاہئیں۔ ۶- مجھے ان سوالوں کے جواب چاہئیں۔ ۷- سلیم صاحب کو اپنی بہن کے لئے تازے سیب چاہئیں۔ ۸- تم کو اپنی والدہ کے لئے کون سی دوا چاہیے۔ ۹- مجھے گھر کا کام کرنے کے لئے ایک نوکر چاہیے۔ ۱۰- یہ کام کرنے کے لئے کافی فرصت چاہیے۔ ۱۱- ان کو گھر جانے کے لئے چھٹی چاہیے۔ ۱۲- مجھے اپنے دوست کو دینے کے لئے کوئی اچھی چیز چاہیے۔

51. Read the following sentences.

۱- تم کو آگرہ ضرور جانا چاہیے۔ ۲- اگر تم ان سے ملنا چاہتے ہو تو تم کو جلدی جانا چاہیے۔ ۳- ان کو کو کچھ نئے کپڑے خریدنے چاہئیں۔ ۴- آپ کو یہ ساڑی ضرور خریدنی

چاہیے۔ ۵- نجمہ کو وہاں ضرور جانا چاہیے تھا۔ ۶-لاہور میں آپ کو ان کے ساتھ ٹھہرنا چاہیے۔ ۷-کھانا ہمیشہ آہستہ آہستہ کھانا چاہیے۔ ۸-اگر آپ ان سے ملنا چاہتے تھے تو آپ کو کل جانا چاہیے تھا۔ ۹-تم کو اس سوال کا جواب اپنے بھائی سے پوچھنا چاہیے۔ ۱۰-مجھے ان سے ملنے کے لئے کس وقت آنا چاہیے؟ ۱۱- یہ بات احمد سے پوچھنی چاہیے تھی۔ ۱۲-تم کو یہ کتابیں شکیل کو دینی چاہئیں۔

52. Rewrite the following sentences on the model of the examples below. Note the shifts in meaning and the gender/number agreements in the verbal phrases as you change a direct construction to an indirect one. Examples:

ا- میں جانا چاہتا ہوں۔ -----> مجھے جانا چاہیے۔

ب- میں کچھ کتابیں خریدنا چاہتا ہوں۔ -----> مجھے کچھ کتابیں خریدنی چاہئیں۔

۱-آپ ان سے کب ملنا چاہتے ہیں؟ ۲-نجمہ کیا خریدنا چاہتی ہے؟ ۳-ہم چار دن رہنا چاہتے ہیں۔ ۴-میں ان کی نئی کتاب خریدنا چاہتی ہوں۔ ۵-احمد ایک نیا جوتا خریدنا چاہتا ہے۔ ۶-وہ کچھ دنوں کے لئے باہر جانا چاہتی ہیں۔ ۷-وہ دو دن کے بعد یہاں آنا چاہتی ہے۔ ۸-آپ اس دکان سے کتنی چیزیں لینا چاہتے ہیں؟ ۹-وہ آپ سے ایک سوال پوچھنا چاہتے ہیں۔ ۱۰-دلّی میں میں اپنی دوست کے ساتھ ٹھہرنا چاہتی ہوں۔

53. Read the following sentences. Compare them with the sentences (old and new) in the exercise above. (Section 191.)

۱-آپ کو ان سے کب ملنا ہے؟ ۲-نجمہ کو کیا خریدنا ہے؟ ۳-احمد کو ایک نیا جوتا خریدنا ہے۔ ۴-اسے کچھ دن کے لئے باہر جانا ہے۔ ۵-حامد کو اسے کچھ پیسے دینے ہیں۔ ۶-انہیں آپ سے ایک سوال پوچھنا ہے۔ ۷-ان لڑکیوں کو کچھ دن کے بعد یہاں آنا ہے۔

۸-سوتی میں مجھے اپنے دوست کے پاس ٹھیرنا ہے۔ ۹-آپ کو اس دکان سے کتنی چیزیں لینی ہیں؟ ۱۰-مجھے دو دن کے بعد آگرہ جانا ہے۔

54. Read the following pairs of sentences. Compare the sentences within each pair for any shift in meaning. (Section 192.)

۱- آپ کو بھی ان سے ملنا ہو گا۔
آپ کو بھی ان سے ملنا پڑے گا۔

۲- تم کو کل سویرے یہاں سے نکل جانا ہو گا۔
تم کو کل سویرے یہاں سے نکلنا پڑے گا۔

۳- حامد کو اپنی والدہ کے لئے دوا لانی تھی۔
حامد کو اپنی والدہ کے لئے دوا لانی پڑی۔

۴- نجمہ کو اپنی دوستوں سے ملنا تھا' اس لئے وہ نہیں آئی۔
نجمہ کو اپنی دوستوں سے ملنا پڑا' اس لئے وہ نہیں آئی۔

۵- ان کو بھی اپنا گھر بیچنا ہو گا۔
ان کو بھی اپنا گھر بیچنا پڑے گا۔

۶- مجھے اپنے دوستوں کو کچھ کتابیں دینی تھیں۔
مجھے اپنے دوستوں کو کچھ کتابیں دینی پڑیں۔

۷- ان سے ملنے کے لئے ہم کو جلدی آنا ہو گا۔
ان سے ملنے کے لئے ہم کو جلدی آنا پڑے گا۔

۸- مجھے وہاں جانا ہوتا تو آپ کے پاس کیسے آتا۔
مجھے وہاں جانا پڑتا تو آپ کے پاس کیسے آتا۔

۹- ہم کو ایک دن میں دو کتابیں پڑھنی تھیں۔
ہم کو ایک دن میں دو کتابیں پڑھنی پڑیں۔

۱۰- نجمہ کو احمد سے ایک بات پوچھنی تھی۔
نجمہ کو احمد سے ایک بات پوچھنی پڑی۔

55. Read the following incomplete sentences, carefully noting their two parts and the contextual logic between the parts. Next complete them by filling the blanks with appropriate forms of /paRnaa/ or /hoonaa/. (Note that the past and present auxiliaries are also forms of /hoonaa/.) Make sure to understand why your choice might be restricted in particular instances.

۱- مجھے احمد سے ملنا ...... اس لیے میں کل نہیں آیا۔
۲- مجھے ان سے ملنا ...... لیکن میں نہیں ملا۔
۳- میں نہیں چاہتا تھا لیکن مجھے نجمہ سے ملنا ......۔
۴- اگر مجھے ان سے ملنا ...... تو ضرور ملوں گا۔
۵- ان کو احمد سے ملنا ...... اس لئے وہ آپ کے پاس نہیں آئیں گے۔
۶- جب وہ میرے گھر پر آیا تو مجھے اس سے ملنا ......۔
۷- جب وہ تمہارے گھر پر آیا تو تمہیں اس سے ملنا ......۔
۸- مجھے یہ کتاب پڑھنی ...... لیکن میں نے نہیں پڑھی۔
۹- اگر مجھے نجمہ کے پاس جانا ...... تو آپ کے پاس کیوں آتا۔
۱۰- اگر تم وہاں جاؤ گے تو ہم کو بھی وہاں جانا ......۔

56. Read the following sentences. (Section 172.)

۱- کیا آپ میرا یہ کام کر سکتے ہیں؟ ۲- میں ان کے پاس کل جا سکتا ہوں۔ ۳- نجمہ آنا چاہتی ہے، لیکن آج نہیں آ سکتی۔ ۴- وہ تم کو صرف ایک روپیہ دے سکتا ہے۔ ۵- جلدی میں وہ زیادہ باتیں نہ بتا سکے۔ ۶- یہ کام اتنی جلدی تو نہیں ہو سکے گا۔ ۷- اگر وہ آ سکے تو اس کو اپنے ساتھ لاؤ۔ ۸- میں اتنی مہنگی ساڑیاں نہیں خرید سکتا۔ ۹- آپ لاہور میں

حامد کے ساتھ ٹھیر سکتے تھے۔ ۱۰-مجھے کل آنا تو چاہیے' لیکن آ نہیں سکتا ہوں۔ ۱۱- وہ ابھی انگریزی نہیں پڑھ سکتے۔ ۱۲- مجھے آج تو فرصت نہیں ہو سکتی' لیکن کل ضرور آ سکتا ہوں۔ ۱۳- کیا میں تم سے ایک سوال پوچھ سکتا ہوں؟ ۱۴-نہیں' حامد صاحب' آج رات کو تو ہم لوگ نہیں آ سکیں گے۔ ۱۵- یہ لڑکیاں آج وہاں کیوں نہیں جا سکتیں؟

57. Fill in the blanks, using appropriate forms of /saknaa/.

۱- میرا کام کون کر ...... ہے؟ ۲- کیا آپ اپنے دوست کے ساتھ ٹھیر ...... ہیں؟ ۳- آج تو میں صرف ایک ساڑی خرید ...... ہوں۔ ۴- ان کو بہت کام ہے' اس لئے وہ کل نہیں آ ...... گے۔ ۵- یہ کام کتنی جلدی ہو ...... ہے؟ ۶- تم چار بجے آ ...... تو ضرور آؤ۔ ۷- میں آج تو آپ کا کام نہیں کر ...... گا۔ ۸- حامد آپ کی دوا بازار سے لا ...... گا۔ ۹- یہ لڑکیاں ابھی انگریزی نہیں پڑھ ......۔ ۱۰- چونکہ وہ جلدی نہ آیا اس لئے حامد سے نہ مل ......۔

58. Read the following sentences. (Sections 124-126.)

۱- مجھے یہ کتاب زیادہ پسند نہیں۔ ۲- تم کو کیسا کھانا پسند ہے۔ ۳- حامد کو شاید میرا پتہ معلوم نہیں۔ ۴- اگر آپ کا گھر مجھے معلوم ہوتا تو میں ضرور آتا۔ ۵- ان لڑکیوں کو ان کا کالج پسند نہیں۔ ۶- ان صاحب کو اپنا گھر بہت پسند ہے۔ ۷- سلیم کو اس کتاب کے بارے میں کچھ معلوم نہیں۔ ۸- مجھے ان کے یہاں آنے کے بارے میں زیادہ معلوم نہیں۔ ۹- اگر آپ کو ہندوستانی کھانا پسند ہو تو آج شام کو ہمارے گھر آیئے۔ ۱۰- مجھے کئی دن سے ان کا خط نہیں ملا۔ ۱۱- اس دکان پر کس طرح کی کتابیں ملتی ہیں؟ ۱۲- اگر مجھے فرصت ملی تو شام کو آؤں گا۔ ۱۳- کیا آپ کو یہ کام کرنے کی فرصت مل سکتی ہے؟ ۱۴- ان کو اس گھر میں رہنا پسند نہ تھا۔ ۱۵- حامد سے سلیم کے گھر کا پتہ مل سکتا ہے۔

59. **Read the following sentences, comparing each sentence with its counterpart in the exercise above. These sentences are situational equivalents, using direct constructions, of the above sentences with indirect constructions. Note the shifts in nuance in many instances. Sentences #10 is radically different.**

۱- میں یہ کام زیادہ پسند نہیں کرتی۔ ۲- تم کیسا کھانا پسند کرتے ہو؟ ۳- حامد شاید میرا پتہ نہیں جانتے۔ ۴- اگر میں آپ کا گھر جانتا تو ضرور آتا۔ ۵- وہ لڑکیاں اپنا کالج پسند نہیں کرتیں۔ ۶- وہ صاحب اپنا گھر بہت پسند کرتے ہیں۔ ۷- سلیم اس کتاب کے بارے میں کچھ نہیں جانتا۔ ۸- میں ان کے یہاں آنے کے بارے میں زیادہ نہیں جانتا۔ ۹- اگر آپ ہندوستانی کھانا پسند کرتی ہیں تو آج شام کو ہمارے گھر آیئے۔ ۱۰- میں نے کئی دن سے ان کا خط نہیں پایا۔ ۱۱- اس دکان پر کس طرح کی کتابیں ہوتی ہیں؟ ۱۲- اگر میں نے فرصت پائی تو شام کو آؤں گا۔ ۱۳- کیا آپ یہ کام کرنے کی فرصت پا سکتے ہیں؟ ۱۴- وہ اس گھر میں رہنا پسند نہیں کرتے تھے۔ ۱۵- ہم حامد سے سلیم کے گھر کا پتہ پا سکتے ہیں۔

60. **Rewrite the following sentences, using appropriate indirect constructions.**

۱- وہ روز یہاں آنا پسند نہیں کرتے۔ ۲- میں نے حامد سے نجمہ کا پتہ پایا۔ ۳- اگر آپ فرصت پائیں تو آج شام کو ضرور آیئے۔ ۴- کیا آپ ان صاحبہ کے بارے میں کچھ جانتی ہیں۔ ۵- شاید آپ امریکی کھانا پسند نہیں کرتے؟ ۶- آپ نے یہ کتاب کس دکان پر پائی؟ ۷- وہ اپنے دوست کے ساتھ ٹھہرنا پسند کرتے تھے۔ ۹- میرا خط ان کے پاس نہیں پہنچا۔ ۱۰- سلیم ان کا نام جانتا تھا۔ ۱۱- کیا آپ میرے دوست سے ملنا پسند کریں گی؟ ۱۲- اگر میں یہ بات جانتا تو آج نہ آتا۔ ۱۳- ہم آج فرصت نہیں پا سکتے۔ ۱۴- ان صاحب کے بارے میں میں کچھ نہیں جانتا۔ ۱۵- آپ اچھے سیب اس دکان پر پائیں گے۔

61. **Rewrite the following sentences on the model of the examples given below. Study the relationships between the two clauses in the new sentences.** (Section 97.)

ا- نجمہ پاکستان جائے گی + نجمہ عطیہ سے ملے گی = نجمہ پاکستان جاکر عطیہ سے ملے گی۔

ب- نجمہ کام کر رہی ہے + نجمہ بازار جائے گی = نجمہ کام کر کے بازار جائے گی۔

١-احمد کرسی پر بیٹھا ہے + احمد کام کرتا ہے۔ ٢-میں نجمہ سے ملی + میں خوش ہوئی۔ ٣-ہم لاہور جاتے تھے + توہم شکیل کے ساتھ ٹھہرتے تھے۔ ٤-میں نے یہ کام کیا + مجھے فرصت ملی۔ ٥-تم نے کیا سوچا + تم نے یہ کتاب خریدی۔ ٦-وہ کرسی پر بیٹھی تھی + وہ کتاب پڑھ رہی تھی۔ ٧-میں وہاں گیا + مجھے یہ بات معلوم ہوئی۔ ٨-آپ دکان سے باہر آئے + آپ نے کیا دیکھا؟ ٩-انھوں نے کیا دیکھا؟ + وہ مکان میں گئے۔ ١٠-انھوں نے کتاب پسند کی + انھوں نے کتاب خریدی۔

62. **Read the following sentences.** (Sections 103-107.)

١-وہ آدمی کتاب پڑھتا ہوا جا رہا تھا۔ ٢-وہ عورت سیب کھاتی ہوئی جا رہی تھی۔ ٣-اس لڑکے نے کتاب پڑھتے ہوئے کہا۔ ٤-اس لڑکی نے سیب کھاتے ہوئے کہا۔ ٥-کھانا کھاتے ہوئے کتاب مت پڑھو۔ ٦-میں احمد سے ملتا ہوا آؤں گا۔ ٧-میں احمد سے بات کرتی ہوئی کالج تک گئی۔ ٨-وہ کرسی پر بیٹھا ہوا کتاب پڑھ رہا تھا۔ ٩-عطیہ کرسی پر بیٹھی ہوئی کالج کا کام کر رہی ہے۔ ١٠-آپ نجمہ سے ملتی ہوئی بازار جائیے۔ ١١-نجمہ پاکستان جاتے ہوئے عطیہ سے ملے گی۔ ١٢-تم نے کیا سوچتے ہوئے یہ کتاب خریدی؟ ١٣-دکان سے باہر آتے ہوئے آپ نے کیا دیکھا؟ ١٤-میں یہ کام کرتے ہوئے بہت خوش ہوئی۔ ١٥-یہ لڑکیاں لاہور جاتے ہوئے شکیل کے ساتھ ٹھہری تھیں۔ ١٦-تم یہ کتابیں لیے ہوئے کہاں جا رہی ہو؟ ١٧-میں بازار سے پھل لیتا ہوا جاؤں گا۔ ١٨-وہ وہاں بیٹھا ہوا کچھ سوچ رہا تھا۔ ١٩-کیا تم بازار سے پھل لیتی ہوئی آسکتی ہو؟ ٢٠-یہاں بیٹھی ہوئی کیا کر رہی تھیں؟

63. **Read the following sentences.** (Sections 194-195.)

۱-حامد اور شکیل باتیں کرتے ہوئے آئے۔ ۲- نجمہ اور عطیہ باتیں کرتی ہوئی آرہی تھیں۔ ۳-احمد اور نجمہ باتیں کرتے ہوئے گئے۔ ۴-میں نے کیلے اور کتابیں خریدیں۔ ۵-انھوں نے تصویریں اور پھل خریدے۔ ۶-اس دکان میں کتابیں اور کاغذ ملتا ہے۔ ۷-ان کو میرا خط اور کتابیں نہیں ملیں۔ ۸-ان کو میرا گھر اور میری دکان معلوم ہے۔ ۹-انھوں نے دو سیب اور ایک کیلا پسند کیا۔ ۱۰-ان لڑکیوں نے ان کتابوں اور تصویروں کو بہت پسند کیا۔

64. **Complete the following by using appropriate forms of the verbs given in the parentheses.**

۱- حامد اور نجمہ کل اسکول (جانا)۔

۲- تم نے کتنے کپڑے اور جوتے (خریدنا)؟

۳- میں نے دو جوتے اور ایک کوٹ (خریدنا)۔

۴- اس دکان میں اچھے کیلے اور سیب (ملنا)۔

۵- حامد صاحب نے دو تصویریں اور چار کتابیں (پسند کرنا)۔

۶- میں اور نجمہ باتیں کرتے ہوئے (آنا)۔

۷- میں اور نجمہ باتیں کرتی ہوئی (آنا)۔

۸- مجھے اس لڑکی کا نام اور مکان (معلوم ہونا)۔

۹- تم کو شاید یہ مکان اور یہ دکان نہ (پسند ہونا)۔

۱۰- میں اور میری دوست احمد سے ملنے کے لئے (جانا)۔

65. **Read the following sentences.** (Sections 184-185.)

۱-یہ کام کل کیا جائے گا۔ ۲-یہ کام مشین سے کیا جائے گا۔ ۳-یہ کام مجھ سے نہیں کیا جائے گا۔ ۴-کیا تم سے یہ کام کیا جائے گا؟ ۵-آج اس بچے کے لئے دو کوٹ اور ایک جوتا خریدا گیا۔ ۶-مجھ سے ان کی نئی کتاب نہیں پڑھی گئی۔ ۷-کیا پاکستان میں ایسی کتابیں پڑھی

جاتی ہیں؟ ۸- ان کی نئی کتاب ہندوستان میں بہت پسند کی گئی۔ ۹-ہم سے وہاں اتنی دیر نہیں بیٹھا گیا۔ ۱۰-اگر مجھ سے آیا گیا تو ضرور آؤں گا۔ ۱۱- یہ پھل کھانے کے بعد کھائے جائیں گے۔ ۱۲-اتنے کیلے مجھ سے نہیں کھائے جائیں گے۔ ۱۳-اتنے روپیوں سے کتنی ساڑیاں خریدی جاسکتی ہیں؟ ۱۴-کیا بس سے پاکستان جایا جاسکتا ہے؟ ۱۵- یہ کام تمہارے آنے سے پہلے شروع کیا گیا تھا۔

66. Rewrite the following sentences on the model of the examples given below while retaining the original tense. Note that the original subject is not retained in any form in the first example, and that the original sentence in the second example contains /saknaa/. Also note the shifts in meaning.

ا- میں نے یہ کام شروع کیا----> یہ کام شروع کیا گیا۔

ب- اگر میں لاہور جاسکا----> اگر مجھ سے لاہور جایا گیا۔

۱-ہم یہ کام کل کریں گے۔ ۲-اگر تم کل آسکو۔ ۳-کیا تم نے ان کی کتاب پسند کی؟ ۴-میں دیر تک نہیں بیٹھ سکوں گی۔ ۵-ہم وہاں روز ایک کیلا کھاتے تھے۔ ۶-ہم یہ کام آج شروع کریں گے۔ ۷-تم احمد کے لئے کتنی کتابیں خریدو گی؟ ۸-ہم آج آرام کریں گے۔ ۹-تم یہ کام کیسے کرو گے؟ ۱۰-ہم یہ کام مشین سے کرتے تھے۔ ۱۱-اگر میں یہ کام کرسکوں گا۔ ۱۲-میں یہ کام نہیں کرسکوں گا۔ ۱۳-تم یہ کتاب نہیں پڑھ سکو گے۔ ۱۴-میں نے یہ جوتے اس دکان سے خریدے تھے۔ ۱۵-آپ یہ تصویر ضرور پسند کریں گے۔

67. Read the following sentences. Carefully note how the three particles of 'emphasis' are always placed immediately after the word or phrase they modify. (Sections 210-212.)

۱-میں بازار جاؤں گی۔ ۲- محمود بھی بازار جائے گا۔ ۳-میں بھی بازار جاؤں گی اور مد بھی جائے گا۔ ۴-میں ہی بازار جاؤں گی' حامد تو کالج جائے گا۔ ۵-وہ کالج میں پڑھتا

ہے۔ ۶- وہ کالج میں بھی پڑھتا ہے اور گھر پر بھی۔ ۷- وہ کالج میں پڑھتا بھی ہے اور دکان پر کام بھی کرتا ہے۔ ۸- وہ دکان پر کام ہی کرتا ہے، کالج میں نہیں پڑھتا۔ ۹- وہ دکان پر کام تو کرتا ہے، کالج میں شاید نہیں پڑھتا۔ ۱۰- وہ دکان پر کام کرتا تو ہے لیکن اس کو پیسے نہیں ملتے۔ ۱۱- مجھ کو بھی پیسے نہیں ملتے، صرف حامد کو ہی ملتے ہیں۔ ۱۲- نجمہ نے بھی یہ کتاب پسند کی۔ ۱۳- نجمہ نے یہ کتاب پسند بھی کی اور خریدی بھی۔ ۱۴- اگر وہ یہ کتاب پسند بھی کرے گا تو خرید تو نہیں سکے گا۔ ۱۵- میں یہ کتاب پسند کروں گا بھی تو کیا خرید بھی سکوں گا؟

68. Read the following examples. (Sections 61-66.)

That girl came.	۱- وہ لڑکی آئی۔
Which girl came?	۲- کون لڑکی آئی؟
The girl who came.....	۳- جو لڑکی آئی......
Ahmad lives there.	۴- احمد وہاں رہتا ہے۔
Where does Ahmad live?	۵- احمد کہاں رہتا ہے......
[The place] where Ahmad lives.....	۶- احمد جہاں رہتا ہے......

Note how the demonstrative, interrogative, and relative pronominal forms occur 'in the same slot' without requiring changes in word-order.

Now study the following sets of sentences.

۱- وہ لڑکا آیا+ وہ لڑکا میرا دوست ہے۔

وہ لڑکا آیا جو میرا دوست ہے۔ جو لڑکا آیا وہ میرا دوست ہے۔

۲- وہ لڑکی آئی + اس لڑکی کا نام نجمہ ہے۔

جو لڑکی آئی اس کا نام نجمہ ہے۔ وہ لڑکی آئی جس کا نام نجمہ ہے۔

۳- نجمہ وہاں رہتی ہے + احمد وہاں رہتا ہے۔

جہاں نجمہ رہتی ہے وہاں احمد بھی رہتا ہے۔ نجمہ بھی وہاں رہتی ہے جہاں احمد رہتا ہے۔

۴- حامد ایسی کتاب چاہتا ہے + حامد کو ایسی کتاب دیجیے۔
حامد جیسی کتاب چاہتا ہے ویسی کتاب اس کو دیجیے۔ حامد کو ویسی کتاب دیجیے جیسی وہ چاہتا ہے۔

۵- نجمہ اتنی کتابیں چاہتی ہے + نجمہ کو اتنی کتابیں دیجیے۔
نجمہ جتنی کتابیں چاہتی ہے اتنی اس کو دیجیے۔ نجمہ کو اتنی کتابیں دیجیے جتنی وہ چاہتی ہے۔

۶- نجمہ تب جائے گی + احمد تب آئے گا۔
جب نجمہ جائیگی تب احمد آئے گا۔ نجمہ تب جائے گی جب احمد آئے گا۔

69. Read the following sentences.

۱-جو صاحب کل آئے تھے ان کا کیا نام ہے؟ ۲-آپ جن سے ملنا چاہتی تھیں وہ صاحب آئے ہیں۔ ۳-تم نے جتنی کتابیں خریدیں سب اچھی ہیں۔ ۴-وہ جہاں رہتا ہے میرا اسکول اس کے پاس ہے۔ ۵-تم جیسی تصویر چاہتے تھے ویسی نہیں ملی۔ ۶-میں بھی ویسے کپڑے چاہتا ہوں جیسے حامد نے خریدے ہیں۔ ۷-جب تم آئے تھے تبھی عطیہ بھی آئی تھی۔ ۸-وہ جیسا آدمی ہے ویسی باتیں کرتا ہے۔ ۹-تم جہاں گئے تھے وہ شہر کیسا ہے؟ ۱۰-ان میں جو ساڑی سب سے اچھی ہے وہ نجمہ کی بہن کو دی جائے گی۔ ۱۱-تم جتنے کیلے کھاؤ گے اتنے روپے تم کو ملیں گے۔ ۱۲-مجھ کو بھی وہی کتاب چاہیے جو میری بہن نے خریدی تھی۔ ۱۳-وہ کتاب اس دکان میں ملے گی جو اسکول کے پاس ہے۔ ۱۴-جن صاحب سے آپ ملنا چاہتی تھیں وہ تو کل لاہور گئیں۔ ۱۵-جنھوں نے یہ پھل تم کو دیے وہ میرے بڑے بھائی ہیں۔

70. Rewrite the following sets of two sentences each as single sentences, each with a relative and a co-relative clause. Note the elipses and other changes you may have to make.

۱-تم اس سے ملے + وہ میری چھوٹی بہن ہے۔ ۲-ہم نے کتابیں خریدیں + کتابیں خراب ہیں۔ ۳-وہ لڑکیاں آئیں گی + وہ میرے اسکول کی لڑکیاں ہیں۔ ۴-تم اتنے کیلے چاہتے ہو + اتنے کیلے میں دوں گا۔ ۵-نجمہ تب آئی تھی + احمد تب آیا تھا۔ ۶-آپ کو کتاب

پسند ہے + کتاب اس دکان میں ملے گی۔ ۷- اس کے پاس ایسی تصویر ہے + میں ایسی تصویر چاہتی ہوں۔ ۸- وہ ایسی لڑکی ہے + وہ ایسے کام کرتی ہے۔ ۹- وہ کام کل کیا جائے گا + وہ کام آج کیجیے۔ ۱۰- اس نے اتنے سیب کھائے + میں نے اس کو اتنے پیسے دیے۔ ۱۱- احمد وہاں رہتا تھا + ہم وہاں رہتے ہیں۔ ۱۲- ان کو کتاب چاہیے + کتاب تم کو پسند نہیں۔ ۱۳- دو لڑکے آئے ہیں + لڑکوں کے نام کیا ہیں؟ ۱۴- میں اس شہر میں رہتا تھا + وہ شہر خراب تھا۔ ۱۵- ان لوگوں نے کام کیا + وہ لوگ کل جائیں گے۔

Glossary

اب		ab	now
اب تک		ab-tak	until now
ابھی		abhii	just now; /ab + hii/
آپ		aap	you (polite);
اپنا		apnaa	one's own;
اتنا		itnaa	this much; these many
آج		aaj	today
آج کل		aaj - kal	nowadays
اچھا		acchaa	good
احمد	M	ahmad	a name
آدمی	M	aadmii	man
اُدھر		udhar	in that direction; there
اِدھر		idhar	in this direction; here
آرام	M	aaraam	comfort, rest
آرام کرنا	NM	aaraam karnaa	to rest
اس		us, is	oblique singular of /woo/ or /yee/
اس طرف		is-taraf us-taraf	this side, in this direction; that side, in that direction
اسکول	M	iskuul	Eng. "school"

اس لئے		is - liyee	therefore
اسی		isii, usii	this very, that very, /is = hii/ or /us + hii/
اسے		usee	same as /us - koo/
اگر		agar	if
آگرہ	M	aagraa	Agra
امریکہ	M	amriikaa	America
امریکن		amriikan	Eng "American"
امریکی		amriikii	American
ان		un, in	oblique plural of /woo/ and /yee/, not used before /-nee/
آنا		aanaa	to come
انارکلی	F	anaar-kalii	name of a neighbourhood in Lahore
انگریزی	F	angreezii	the English language
انہوں		unhooN	oblique plural of /woo/ or /yee/, used only before /-nee/, also انھوں
انہیں		inheeN, unheeN	same as /in-koo/ or un-koo/, also انھیں
اور		aur	and, more of the same;
آہستہ		aahistaa	slowly
ایسا		aisaa	such; of this sort,
ایک		eek	one; a, an;
بات	F	baat	matter, remark
بات کرنا	NF	baat karnaa	to talk, to converse with X /-see/, also /baateeN karnaa/

بارے میں		baaree-meeN	about X /-kee/
بازار	M	baazaar	market
باہر		baahar	out; outside X /-kee/
بائیں		baaeeN	left side; to the left
بتانا	N	bataanaa	to tell
بجے		-bajee	-o'clock;
بچہ	M	baccaa	child
بخار	M	buxaar	fever
بخار ہونا	KM	buxaar hoonaa	to have fever
بڑا		baRaa	big, elder;
بس	F	bas	Eng. "bus"
بعد		baad	after X /-kee/
بہت		bahot	many, much, very
بہن	F	bahen	sister
بھائی	M	bhaaii	brother
بھی		bhii	too; even; also; particle of 'emphasis' (inclusive)
بیٹا	M	beeTaa	son
بیٹھنا	N	baiThnaa	to sit
بیچنا	N	beecnaa	to sell
پاس		paas	near X /-kee/
پاکستان	M	paakistaan	Pakistan
پاکستانی		paakistaanii	Pakistani, a resident of Pakistan

پانا	N	**paanaa**	to find; to receive
پانچ		paaNc	five (5)
پتہ	M	pataa	address. also پتا
پر		-par	at , on;
پرانا		puraanaa	old; ancient
پڑھنا	N	paRhnaa	to read; to study
پسند کرنا	N	pasand-karnaa	to like, to prefer
پسند ہونا	K	pasand-hoonaa	to like
پوچھنا	N	puuchnaa	to ask X /-see/ X1
پونا	M	puunaa	Poona
پہلے		pahlee	before, before X /-see/, before Y /-kee/
پہنچنا		pahuNcnaa	to reach, to arrive
پھر		phir	again, then
پھل	M	phal	fruit
پیسہ	M	paisaa	money, lit., paisa, 1/100th part of a rupee
تازہ		taazaa	fresh
تب		tab	then, at that time
تصویر	F	taswiir	picture
تک		-tak	till, up to
تم		tum	you (used for equals);
تمہارا		tumhaaraa	your; also تمھارا

تمہیں		tumheeN	same as /tum - koo/; also تمھیں
تو		too	then; particle of 'emphasis' (specific)
تھوڑا		thooRaa	a little
تین		tiin	three (3)
ٹھیرنا		Thairnaa	to stay; to stop; also written ٹھہرنا : /Thaharnaa/
جانا		jaanaa	to go
جاننا	N	jaannaa	to know
جگہ	F	jagah	place
جلدی	F	jaldii	hurry; adv. quickly, soon
جلدی کرنا	NF	jaldii karnaa	to hurry
جواب	M	jawaab	answer
جواب دینا	NM	jawaab deenaa	to answer to X/-koo/ about X1 /-kaa/
جوتا	M	juutaa	shoe
جی نہیں		jii-nahiiN	no (polite)
جی ہاں		jii-haaN	yes (polite)
چار		caar	four (4)
چاہنا	N	caahnaa	to desire, to want
چونکہ		cuuN-ki	since, because
چھ		chee	six (6)
چھٹی	F	chuTTii	vacation, holiday; leave of absence
چھٹی ہونا	KF	chuTTii hoonaa	to be free; to have vacation
چھوٹا		chooTaa	small; younger

چیز	F	ciiz	thing
حامد	M	haamid	a name
خراب		xaraab	bad
خریدنا	N	xariidnaa	to buy
خط	M	xat	letter
خوش		xus̠	happy
دائیں		daaeeN	right side; to the right
دس		das	ten (10)
دکان	F	dukan	shop; also دوکان
دکاندار	M	dukaan-daar	shopkeeper
دلّی	F	dillii	Delhi; also دہلی : /dehlii/
دن	M	din	day
دو		doo	two (2);
دوا	F	dawaa	medicine
دوست	MF	doost	friend
دوسرا		duusraa	other; second
دیر	F	deer	lapse of time; delay
دیر ہونا	KF	deer hoonaa	to be late; to be delayed
دیکھنا	N	deekhnaa	to see
دینا	N	deenaa	to give
دے دینا	N	dee-deenaa	to give, give away
ڈاکٹر	M	DaakTar	Eng. "doctor"

رات	F	raat	night
راستہ	M	raastaa	way
روپیہ	M	rupyaa	rupee
روز	M	rooz	day; adv., every day
رہنا		rahnaa	to live; to remain
زیادہ		ziyadaa	much; more
سات		saat	seven (7)
ساتھ		saath	with X /-kee/
ساڑی	F	saaRii	sari
سال	M	saal	year
سامان	M	saamaan	baggage, things
سب		sab	all
سڑک	F	saRak	road
سکنا		saknaa	to be able
سلیم	M	saliim	a name
سوال	M	sawaal	question
سوچنا	N	soocnaa	to think
سویرا	M	saweeraa	morning, adv , early, at down
سے		-see	by, from; with;
سیب	M	seeb	apple
شام	F	saam	evening
شاید		saayad	perhaps

شروع کرنا	N	suruu-karnaa	to begin (Tr.)
شروع ہونا		suruu-hoonaa	to begin (Intr.)
شکاگو	M	sikaagoo	Chicago
شکیل	M	sakiil	a name
شہر	M	saher	city
صاحب		saaheb	gentleman, a term of address used after the names of men to show respect.
صاحبہ		saahebaa	lady, a term of address used after the names of women to show respect
صرف		sirf	only
ضرور		zaruur	certainly
طالب علم	MF	taalib-ilm	student
طرف	F	taraf	side, adv., toward X /-kii/
عطیہ	F	atiya	a name
عورت	F	aurat	woman
فرصت	F	fursat	leisure
فرصت ہونا	KF	fursat hoonaa	to be free
فوراً		fauran	immediately
کاغذ	M	kaaGaz	paper
کافی		kaafii	enough
کالا		kaalaa	black
کالج	M	kaalij	Eng. "college"

کام	M	kaam	work
کام کرنا	NM	kaam karnaa	to work
کب		kab	when?
کب تک		kab-tak	how long?
کبھی کبھی		kabhii-kabhii	sometimes
کپڑا	M	kapRaa	cloth; clothes
کتاب	F	kitaab	book
کتنا		kitnaa	how many? how much?
کچھ		kuch	some
کراچی	M	karaacii	Karachi
کرسی	F	kursii	chair
کرنا	N	karnaa	to do (something)
کس		kis	oblique singular of /kaun/
کسان	M	kisaan	farmer
کس طرح		kis-tarah	in what manner?
کس طرف		kis-taraf	where? lit., which side?
کل	M	kal	tomorrow; yesterday
کن		kin	oblique plural of /kaun/
کوٹ	M	kooT	Eng. "Coat", jacket
کون		kaun	who?
کون سا		kaun-saa	which?
کوئی		kooii	any

کہ		ki	that
کہاں		kahaaN	where?
کھانا	M	khaanaa	food
کھانا	N	khaanaa	to eat
کہنا	N	kahnaa	to say
کیا		kyaa	what?
کیسا		kaisaa	how? of what kind?
کیسے		kaisee	how? in what manner?
کیلا	M	keelaa	banana
کیوں		kyooN	why?
کئی		kaii	several
گھر	M	ghar	house; home
لال		laal	red
لانا		laanaa	to bring
لاہور	M	laahaur	Lahore
لڑکا	M	laRkaa	boy
لڑکی	F	laRkii	girl
لکھنا	N	likhnaa	to write
لوگ	Mp	loog	people
لیکن		leekin	but
لینا	N	leenaa	to take
لئے		liyee	for X /-kee/
مت		mat	prohibitive particle

مجھے		mujhee	same as /mujh-koo/
محمود	M	mahmuud	a name
مشین	F	maṣiin	Eng. "machine"
معلوم ہونا	K	maaluum-hoona	to know; to come to know
مکان	M	makaan	house
مگر		magar	but
ملاقات	F	mulaaqaat	meeting
ملاقات کرنا	NF	mulaaqaat karnaa	to meet with X /-see/
ملنا	K	milnaa	to get; to receive
ملنا		milnaa	to be available
ملنا		milnaa	to meet X /-see/
مہنگا		mahaNgaa, maNhgaa	expensive
میٹھا		miiThaa	sweet
میرا		meeraa	my; mine
میں		-meeN	in
میں		maiN	I
نام	M	naam	name
نجمہ	F	najmaa	a name
نکلنا		nikalnaa	to come out
نکل جانا		nikal-jaanaa	to go out
نو		nau	nine (9)
نوکر	M	naukar	servant

نہ		na	not; no
نہیں		nahiiN	not; no
نیا		nayaa	new
والد	M	waalid	father
والدہ	F	waalidaa	mother
والدین	Mp	waalidain	parents
وقت	M	waqt	time
وہ		woo	he, she, it, they, those,
وہاں		wahaaN	there
ہر		har	every
ہرا		haraa	green
ہم		ham	we
ہمارا		hamaaraa	our, ours
ہمیشہ		hameesaa	always
ہندوستان	M	hindustaan	India
ہندوستانی		hindustaanii	Indian
ہونا		hoonaa	to be
ہی		hii	only; particleof 'emphasis' (exclusive)
یا		yaa	or; either
یہ		yee	this; these
یہاں		yahaaN	here

SERIAL GLOSSARIES

Serial Glossary : Unit I

السّلام علیکم		as-salaamu-alaikum	a common greeting said by the 1st speaker
شکیل	M	s̲akiil	a name
صاحب		ṣaahab	placed after a name to show respect. X /saahab/ = Mr. X
وعلیکم السّلام		wa-alaikum-as-salaam	a reply greeting
آنا		aanaa	to come
کبیر	M	kabiir	a name
تشریف رکھنا	NF	tas̲riif rakhnaa	to sit down, (used in polite, formal conversation)
کہنا	N	kahnaa	to say to X /-see/
مزاج	M	mizaaj	state of health, disposition
کیسا		kaisaa	how, of what sort
اللہ		allaah	Allah; God
بہت		bahot	many
دن	M	din	day
ملاقات ہونا	Ki F	mulaaqaat hoonaa	to meet X /-see/
سوچنا	N	soocnaa	to think or ponder
آج		aaj	today
خیریت	F	xairiyat	welfare, news of welfare
پوچھنا	N	puuchnaa	to enquire from X /-see/
چلنا		calnaa	to walk; to go with someone

جی ہاں		jii haaN	yes
اودھر		idhar	recently; lit., here, on this side
تین		tiin	three (3)
چار		caar	four (4)
تین چار		tiin-caar	three or four; a few
کچھ		kuch	a little
بخار	M	buxaar	fever
اس لئے		is-liyee	therefore; that's why
گھر	M	ghar	house; home
نہ		na	not
نکلنا		nikalnaa	to come out
دفتر	M	daftar	office
بھی		bhii	even ; too
اب		ab	now
طبیعت	F	tabii'at	health, disposition
ٹھیک		Thiik	all right
خدا		xudaa	God
فضل	M	fazl	grace
فضل سے		fazl-see	by the grace of X /-kee/
بالکل		bilkul	absolutely
معمولی		maamuulii	ordinary
کل		kal	yesterday

اترنا		utarnaa	to come down
ایک		eek	one (1)
اور		aur	more
آرام	M	aaraam	comfort
آرام کرنا	NM	aaraam karnaa	to rest
کل		kal	tomorrow
جانا		jaanaa	to go
شروع کرنا	N	suruu-karnaa	to begin (Tr.)
آج کل		aaj-kal	now-a-days
سردی	F	sardii	cold
احتیاط	F	ehtiyaat	precaution, care.
ضرورت	F	zaruurat	necessity
اچھا کرنا	NM	acchaa karnaa	to do the right thing

Serial Glossary : Unit II

کیوں		kyooN	Well ! lit. why?
بھئی		bhaii	my friend
فرصت	F	fursat	leisure, free time
ضرور		zaruur	certainly
کہیں		kahiiN	somewhere
ارادہ	M	iraadaa	intention
ذرا		zaraa	just, a little
بڑا		baRaa	big
بازار	M	baazaar	market
تک		-tak	upto
چیز	F	ciiz	thing
خریدنا	N	xariidnaa	to buy
دیر تک		deer-tak	till late
دکان	F	dukaan	shop
کھلنا		khulnaa	to open (Intr)
رہنا		rahnaa	to remain
کپڑا	M	kapRaa	cloth
جاڑا	M	jaaRaa	winter
شروع ہونا		s̲uruu-hoonaa	to begin (Intr)
گرم		garm	warm
کپڑے	Mp	kapRee	clothes

بنوانا	N	banwaanaa	to get (a thing) made
چاہنا	N	caahnaa	to want
پتلون	MF	patluun	pants; from Eng. "pantaloons"
ابھی		abhii	right now; /ab + hii/
سستا		sastaa	cheap, inexpensive
ورنہ		warnaa	otherwise
پھر		phir	then
دام	M	daam	price
بڑھ جانا		baRh-jaanaa	to increase (Intr)

Serial Glossary : Unit III

خدمت	F	xidmat	service
خدمت کرنا	NF	xidmat karnaa	to serve X /-kii/
لئے		liyee	for X /-kee/
دکھانا	N	dikhaanaa	to show (Tr.)
کوئی		kooii	any
گیبرڈین	F	gaibarDiin	Eng. "gabardine"
ورسٹڈ	M	warsTad	Eng. "worsted"
دیکھنا	N	deekhnaa	to see
بائیس		baaiis	twenty-two (22)
روپیہ	M	rupyaa	rupee
نیا		nayaa	new
مال	M	maal	goods
پرسوں		parsooN	day before yesterday
مل	MF	mil	Eng. "mill"
دل	M	dil	heart
پورا		puuraa	full
سوٹ	M	suuT	Eng. "suit"
دوسرا		duusraa	other
رنگ	M	rang	colour
بھی		bhii	also, too
پانچ		paaNc	five (5)

گہرا		gahraa	dark (colours, etc.)
نیلا		niilaa	blue
علاوہ		alaawaa	in addition to X /-kee/
لائٹ		laaiT	Eng. "light"
گرے		gree	Eng. "grey"
خاکی		xaakii	khaki
پسند ہونا	K	pasand-hoonaa	to like
بتانا	N	bataanaa	to tell
پہلے		pahlee	before X /-see/
پچیس		pacciis	twenty-five (25)
کم		kam	less
ملنا		milnaa	to be available

Serial Glossary : Unit IV

رائے	F	raaee	opinion
بننا		bannaa	to be made
مناسب		munaasib	proper, suitable
سوا		sawaa	quarter (1/4)
سو		sau	hundred (100)
سوا سو		sawaa sau	one hundred twenty-five (125)
تیار		tayyaar	prepared, ready
تیار ہونا		tayyaar-hoonaa	to be prepared
گز	M	gaz	yard
لگنا		lagnaa	to be used or spent on X /-meeN/
کافی		kaafii	enough, sufficient
سال	M	saal	year
سیاہ		siyaah	black
اعلیٰ		aalaa	superior
محض		mahez	merely
انیس		unniis	nineteen (19)
مول تول کرنا	NM	mool-tool karnaa	to bargain with X /-see/ about (the cost of) X1 /-kaa/
پرانا		puraanaa	old (in relative time not natural age)
گاہک		gaahak	customer
دینا	N	deenaa	to give

Serial Glossary : Unit V

مکان	M	makaan	house
چھوٹا		chooTaa	younger
بھائی	M	bhaaii	brother
رہنا		rahnaa	to live
آگے		aagee	in front of X /-kee/
برآمدہ	M	baraamdaa	verandah
پیچھے		piichee	behind X /-kee/
دو		doo	two (2)
کمرہ	M	kamraa	room
اندر		andar	inside X /-kee/
آنگن	M	aaNgan	courtyard inside a house
جس		jis	which, oblique of /joo
طرف	F	taraf	side, toward X /-kii/
باورچی خانہ	M	baawarcii-xaanaa	kitchen
کونا	M	koonaa	corner
غسل خانہ	M	Gusl-xaanaa	bathroom
پاخانہ	M	paa-xaanaa	latrine
کھانا	M	khaanaa	food, meals
کھانا	N	khaanaa	to eat
الگ		alag	separate

تخت	M	taxt	a square wooden board with four legs, used for sitting and working
پر		-par	on
بیٹھنا		baiThnaa	to sit
رات	F	raat	night
باورچی	M	baawarcii	cook
اُسی		usii	that very; /us + hii/
سونا		soonaa	to sleep
پلنگ	M	palang	cot
کام	M	kaam	work
کام کرنا	NM	kaam karnaa	to work
میز	F	meez	table
کرسی	F	kursii	chair
شہر	M	saher	city
بینک	M	baink	Eng. "bank"
کالج	M	kaalij	Eng. "college"
پڑھنا	N	paRhnaa	to study
بالکل		bilkul	altogether, entirely
پاس		paas	near X /-kee/
دور		duur	far from X /-see/
سائیکل	F	saaiikil	Eng. "bicycle"
دس		das	ten (10)

منٹ	M	minaT	Eng. "minute"
کرایہ	M	kiraayaa	rent
زیادہ		ziyaadaa	much, excessive
کیونکہ		kyooN-ki	beacuse
مالک	M	maalik	owner
والد	M	waalid	father
جاننا	N	jaannaa	to know
کتنا		kitnaa	how much
اگر		agar	if
سب		sab	all
ایسا		aisaa	such
نیک		neek	kind, decent
مکاندار		makaan-daa	landlord
دینا	N	deenaa	to give

Serial Glossary : Unit VI

بکرا	M	bakraa	male goat
دن	M	din	day
ندی	F	nadii	river
لکڑی	F	lakRii	wood
پل	M	pul	bridge
چوڑا		cauRaa	wide, broad
بس		bas	only
آدمی	M	aadmii	man
کھیلنا	N	kheelnaa	to play
تھوڑا		thooRaa	a little
دیر	F	deer	a short lapse of time
بعد		baad	after X /-kee/
کہ		ki, ke	that
ادھر		idhar	this side
ادھر		udhar	that side
دونوں		doonooN	both
بیچوں بیچ		biicooN-biic	right in the middle of X /-kee/
پہنچنا		pahuNcnaa	to reach
اگر		agar	if
لڑنا	N	laRnaa	to fight
گرنا		girnaa	to fall

پیٹھ	F	piiTh	back
راضی ہونا		raazii-hoonaa	to agree to I /-par/
گذرنا		guzarnaa	to pass by or on , also گزرنا
اٹھنا		uThnaa	to get up or stand up
پار		paar	across X /-kee/
ہمیں		hameeN	same as /ham-koo/ ہم کو
بتانا	N	bataana	to tell X /-koo/
کس		kis	oblique of /kaun/
ہوشیار		hoosyaar	clever

Serial Glossary : Unit VII

بہادر		bahaadur	brave
لڑکا	M	laRkaa	boy
ریل	F	reel	train; from Eng. "railway"
سیٹی	F	siiTii	whistle
سیٹی بجانا	NF	siiTii bajaanaa	to whistle
دھواں	M	dhuaaN	smoke
دھواں اڑانا	NM	dhuaaN uRaanaa	to blow smoke
میدان	M	maidaan	open field
طے کرنا	N	tai-karnaa	to traverse, cross
ہرا بھرا		haraa-bharaa	green, fertile
کھیت	M	kheet	agricultural field
پہاڑی	F	pahaaRii	hill
اوپر		uupar	over, upon X /-kee/
اندھیرا		aNdheeraa	dark
درّہ	M	darraa	mountain pass
نکلنا		nikalnaa	to come out
ہوکر نکلنا		hookar-nikalnaa	to go through X /-meeN-see/
بڑا		baRaa	big
دریا	MF	daryaa	large river
پار کرنا	N	paar-karnaa	to go across X
راستہ	M	raastaa	way

پٹری	F	paTrii	track
کسی		kisii	any; oblique of /kooii/
کسی طرح		kisii-tarah	somehow
جلنا		jalnaa	to burn (Intr.)
سننا	N	sunnaa	to hear
پہیہ	M	pahyaa	wheel
آواز	F	aawaaz	sound
طرف		taraf	toward X /-kii/
سینکڑوں		saiNkRooN	hundreds of X; also سیکڑوں /saikRooN/
بوڑھا		buuRhaa	old in age (used with animate nouns only)
عورت	F	aurat	woman
مرد	M	mard	man, male
مرنا		marnaa	to die
کنارہ	M	kanaaraa	edge, side
کھڑا ہونا		khaRaa-hoonaa	to stand up
کرتا	M	kurtaa	a long and loose shirt
بیچ میں		biic-meeN	middle of X /-kee/
جلدی		jaldii	hurriedly, quickly
ہلانا	N	hilaanaa	to shake (Tr.)
سیٹی دینا	NF	siiTii deenaa	to whistle; same as /siiTii bajaanaa/
تھکنا		thaknaa	to get tired

چلانا	N	calaanaa	to drive
روکنا	N	rooknaa	to stop (Tr.)
ساتھ	M	saath	along with X /-kee/
جان	F	jaan	life
بچنا		bacnaa	to be saved (Intr)

Serial Glossary : Unit VIII

ٹٹو	M	TaTTuu	pony
سامنے		saamnee	in front of X /-kee/
نیچے		niicee	below X /-kee/
سامان	M	saamaan	baggage
لدنا		ladnaa	to be loaded with X /-see/
لادنا	N	laadnaa	to load X on X1 /- par/
مل کر		mil-kar	together, jointly
اٹھانا	N	uThaanaa	to lift up
میاں ٹٹو	M	miyaaN TaTTuu	Mr. Pony
مگن		magan	absorbed in X /-meeN/
مضبوط		mazbuut	strong, sturdy
جانور	M	jaanwar	animal
پہاڑ	M	pahaaR	mountain
لینا	N	leenaa	to take
سفر کرنا	NM	safar karnaa	to travel
کام لینا	NM	kaam leenaa	to make use of X /-see/
ترس آنا	KM	taras aanaa	to feel pity for X /-par/
بیچارہ		bee-caaraa	helpless
کئی		kaii	several
من		man	maund (a measure of weight about 80 pounds)

بوجھ	M	boojh	burden
چڑھنا		caRhnaa	to climb X /-par/
آہستہ		aahistaa	slowly
ڈنڈا	M	DanDaa	stick
خبر لینا	NF	xabar leena	to punish X /-kii/ (Idiomatic)
جہاں		jahaaN	where
جلدی		jaldii	soon
کرایہ	M	kiraayaa	fare
وصول کرنا	N	wusuul-karnaa	to recover from X /-see/
انہی		inhii	these, this; /in + hii/; also انھی
گزر کرنا	NMF	guzar karnaa	to subsist on X /-par/; also گذر کرنا
آپ		aap	self; same as /xud/ خود
محنت کرنا	NF	mehnat karnaa	to work hard
خوب		xuub	much
محنت لینا	NF	mehnat leenaa	to make X /-see/ labour
مگر		magar	but
جتنا		jitnaa	as much as
اتنا		utnaa	that much
مارنا	N	maarnaa	to beat
زبان	F	zubaan	tongue
بولنا		boolnaa	to speak
سمجھنا	N	samajhnaa	to understand

تکلیف	F	takliif	pain, hardship
لوگ	Mp	loog	people
پیسہ	M	paisaa	money
بات	F	baat	matter

Serial Glossary : Unit IX

کہانی	F	kahaanii	story
مگرمچھ	M	magarmach	crocodile
پیڑ	M	peeR	tree
بندر	M	bandar	monkey
روز		rooz	daily, everyday
آخر		aaxir	at last
بیٹا	M	beeTaa	son
کمزور		kamzoor	weak
بدن	M	badan	body
طاقت	F	taaqat	strength
لانا		laanaa	to bring
زمین	F	zamiin	land
پانی	M	paanii	water
جیسا		jaisaa	as, of the kind which . .
ویسا		waisaa	in that manner, of that kind
باپ	M	baap	father
مطابق		mutaabiq	according to X /-kee/
جوان		jawaan	young
دوست	MF	doost	friend
آم	M	aam	mango
باغ	M	baaG	garden

فصل	F	fasl	crop
پکا		pakkaa	ripe
میٹھا		miiThaa	sweet
تیرنا		tairnaa	to swim (Intr.)
آنا	K	aanaa	to know Y (craft, language, etc.)
جواب دینا	NM	jawaab deenaa	to answer, to reply to X /-koo/
پہنچانا	N	pahuNcaanaa	to carry; caus. of پہنچنا /pahuNcnaa/; also پہونچانا
فوراً		fauran	immediately
جب		jab	when
دونوں	N	doonooN	both
ڈبونا	N	Duboonaa	to drown (Tr.)
سمجھنا		samajhnaa	to consider X /-koo/ to be X!
تاکہ		taa-ke	so that
چالاک		caalaak	cunning
ارے		aree	Oh! An exclamation of surprize, sometimes also used in calling to or addressing equals or inferiors.
پہلے		pahlee	earlier; at first
وہیں		wahiiN	there; at that place; /wahaaN +hii/
رکھنا	N	rakhnaa	to put, to keep
واپس جانا		waapas-jaanaa	to return, to go back
پھر		phir	then

خوشی	F	xusii	wish, desire; lit., happiness
لوٹنا		lauTnaa	to return (Intr.)
قریب		qariib	near; near X /-kee/
اچکنا		ucaknaa	to jump up
سب		sab	all
اونچا		uuNcaa	high
شاخ	F	saax	branch
مایوس ہونا		maayuus-hoonaa	to be disappointed

Serial Glossary : Unit X

گلستان	F	gulistaan	The Gulistan of Saadi
سعدی		sa'dii	name of a famous Persian poet (1184-1291)
غلام	M	Gulaam	slave
کشتی	F	kas̲tii	boat
بادشاہ	M	baads̲aah	king
سوار ہونا		sawaar-hoonaa	to ride on X /-par, -meeN/
چونکہ		cuuNki	since, beacuse
کبھی		kabhii	ever
سفر	M	safar	journey, voyage
روناپیٹنا		roonaa-piiTnaa	to wail (Intr.); /roonaa/ "to weep" + /piiTna/ "to beat"
شروع کرنا	N	s̲uruu-karnaa	to begin (Tr.)
چپ ہونا		cup-họonaa	to be silent
فلسفی	M	falsafii	philosopher
اجازت دینا	NF	ijaazat deenaa	to give X /-koo/ permission to do X1 /-kii/
علاج کرنا	NM	ilaaj karnaa	to cure X /-kaa/
ڈر	M	Dar	fear
دور کرنا	N	duur-karnaa	to remove
چند		cand	a few
مسافر	M	musaafir	traveller

مدد	F	madad	help
پھینکنا	N	pheeNknaa	to throw
غوطہ	M	Gootaa	act of diving
غوطہ کھانا	NM	Gootaa khaanaa	to go down under water
ہاتھ	M	haath	hand
پکڑنا	N	pakaRnaa	to catch
نکالنا	N	nikaalnaa	to take out
ادا کرنا	N	adaa-karnaa	to express
خاموش		xaamoos	silent
اے		ai	O! (Vocative particle used in calling or addressing equals or inferiors)
راز	M	raaz	secret
امن	M	amn	peace
امان	M	amaan	security, safety
قیمت	F	qiimat	value; price
وہی		wahii	that very; /woo + hii/
مصیبت	F	musiibat	calamity, trouble
پھنسنا		phaNsnaa	to get caught in X /-meeN/
ملازم	M	mulaazim	servant
محنت	F	mehnat	labour
روزی	F	roozii	sustenance
روزی کمانا	NF	roozii kamaanaa	to earn one's sustenance
ذلت	F	zillat	humiliation

Serial Glossary : Unit XI

اشوک		asook	Ashoka
زمانہ	M	zamaanaa	time, age
ہندوستان	M	hindustaan	India
مشہور		mashuur	famous
راجہ	M	raajaa	raja, king, also راجا
راجدھانی	F	raajdhaanii	capital
پاٹلی پتر	F	paaTliiputr	Pataliputra
پٹنہ	M	paTnaa	Patna, a city in Bihar (India)
بار	F	baar	time (as in "second time")
دکن	M	dakan, dakin	South India
علاقہ	M	illaaqaa	area of land
کالنگا		kaalingaa	Kalinga, a part of Orissa (India)
چڑھائی	F	caRhaaii	attack
چڑھائی کرنا	NF	caRhaaii karnaa	to attack X /-par/
لڑائی	F	laRaaii	battle
قدر	F	qadar	extent
مارا جانا		maaraa-jaanaa	to get killed
رنج	M	ranj	grief
رنج ہونا	KM	ranj hoonaa	to be grieved
ہمیشہ		hameesaa	always, ever
توبہ	F	taubaa	repentance

توبہ کرنا	NF	taubaa karnaa	to vow to abstain from X /-see/
بدھ	M	budh	Buddhist
مذہب	M	mazhab	religion
اختیار کرنا	N	ixtiyaar-karnaa	to adopt, take on
رعایا	F	ri'aayaa	subjects
فائدہ	M	faaedaa	advantage, benefit
فائدہ پہنچانا	NM	faaedaa pahuNcaanaa	to benefit X /-koo/
خیال	M	xayaal	thought, idea
ہر		har	every
آرام	M	aaraam	comfort
سڑک	F	saRak	road
کنواں	M	kuNwaaN	well; pl. کنویں /kuNweeN/
بنوانا	N	banwaanaa	to have X constructed
غریب		Gariib	poor
مویشی	M	maweesii	cattle
سرکاری		sarkaarii	official
اسپتال	M	aspataal	hospital; also ہسپتال /haspataal/
چاہنا	N	caahnaa	to desire, want
تکلیف	F	takliif	difficulty
تکلیف پہنچنا	KF	takliif pahuNcnaa	to get hurt
شکار	M	sikaar	hunting
شکار کھیلنا	NM	sikaar kheelnaa	to hunt X /-kaa/

شان	F	s̲aan	dignity
چھوڑنا	N	chooRnaa	to give up (Tr.)
قاعدہ	M	qaaedaa	rule
آرام کرنا	NM	aaraam karnaa	to rest
شخص	M	s̲axs	person
ضروری		zaruurii	necessary
حکومت	F	hukuumat	reign
آخری		aaxirii	last
بارہ		baaraa	twelve (12)
سال	M	saal	year
ترقی	F	taraqqii	development
صرف کرنا	N	sarf-karnaa	to spend
تقریباً		taqriiban	approximately
چوراسی		cauraasii	eighty-four (84)
ہزار		hazaar	thousand
مندر	M	mandir	temple
مذہبی		mazhabii	religious
عمارت	F	imaarat	building
مہاتما	M	mahaatmaa	venerable; lit., Great Soul
بدھ		budh	Gautama the Buddha, founder of Buddhism
یادگار	F	yaadgaar	relics

جمع کرنا	N	jamaa-karnaa	to collect (Tr.)
تھوڑا		thooRaa	a little
جگہ	F	jagh, jagah	place
تقسیم کرانا	N	taqsiim-karaanaa	to cause to be distributed, from /taqsiim-karnaa/ "to distribute"
باہر		baahar	out of X /-kee/
ملک	M	mulk	country
پھیلانا	N	phailaanaa	to spread (Tr)
عالم	M	aalim	scholar; adj., learned
بھیجنا	N	bheejnaa	to send
کوشش	F	koosis	effort
کافی		kaafii	sufficient
پھیلنا		phailnaa	to spread (Intr.)
اصلاح	F	islaah	improvement, reform
ضرورت	F	zaruurat	necessity
مرتبہ	M	martabaa	time (as in "many times")
جلسہ	M	jalsaa	meeting
جلسہ کرنا	NM	jalsaa karnaa	to hold a meeting
اور		aur	more
کوشش کرنا	NF	koosis karnaa	to make an effort to I /-kii/
گو		goo	although
خاص		xaas	special, particular

دلچسپی	F	dilcaspii	interest
دلچسپی ہونا	KF	dilcaspii hoonaa	to be interested in X /-see, -meeN/
پھر بھی		phir-bhii	even then
آزادی	F	aazaadii	freedom
لاٹ	F	laaT	monumental pillar
اب تک		ab-tak	still, even now
دہلی	F	dehlii	Delhi; same as دلّی /dilli/
موجود ہونا		maujuud - hoonaa	to exist, be present

Serial Glossary : Unit XII

جاندار		jaan-daar	a living being
بے		bee-X	without X; X-less
بے جان		bee-jaan	lifeless
فرق	M	farq	difference
سب سے پہلے		sab-see pahlee	first of all
معلوم ہونا		maaluum-hoonaa	to be known
فلاں		fulaaN, falaaN	such and such, so and so
پہچاننا	N	pahcaannaa	to recognize
مکھی	F	makkhii	housefly
پتھر	M	patthar	stone
کیونکہ		kyooN-ki	because
اڑنا		uRnaa	to fly (Intr.)
پھرنا		phirnaa	to wander
زندگی	F	zindagii	life
بچہ	M	baccaa	child, baby
کودنا		kuudnaa	to jump down
پھاندنا	N	phaandnaa	to jump over
زندہ		zindaa	alive
گویا		gooyaa	as if
چلنا پھرنا		calnaa-phirnaa	to walk around
دلیل	F	daliil	proof

حرکت کرنا	NF	harkat karna	to move (Intr.)
تب بھی		tab bhii	even then
زندہ رہنا		zindaa-rahnaa	to remain alive
اسی طرح		usii-tarah	in exactly the same way
پودا	M	paudaa	plant
بارے میں		baaree-meeN	concerning X /-kee/
حالانکہ		haalaaN-ki	although
بولنا		boolnaa	to speak
گھومنا		ghuumnaa	to wander
آنکھ	F	aaNkh	eye
باوجود		baa-wujuud	in spite of X /-kee/
بنیادی		bunyaadii	basic, fundamental
معلوم کرنا	N	maaluum-karnaa	to find out
اوّل		awwal	the first
اوّل تو		awwal too	in the first place
بڑھنا		baRhnaa	to grow (Intr.)
بڑا ہونا		baRaa-hoonaa	to grow big
بڑا کرنا	N	baRaa-karnaa	to make X grow big
طاقت	F	taaqat	power
جسم	M	jism	body
توانائی	F	tawaanaaii	strength
بدولت		badaulat	due to, owing to X /-kii/

مثلاً		maslan	for instance
درخت	M	daraxt	tree
اپنے آپ		apnee aap	by oneself (itself, etc.)
اونچا		uuNcaa	high, tall (inanimate nouns only)
دوسرا		duusraa	another; the second
غذا	F	Gizaa	food, nutrient
حصّہ	M	hissaa	part
بنانا	N	banaanaa	to make
وجہ	F	wajh, wajah	reason
وجہ سے		wajh-see	because of X /-kii/
پیدا ہونا		paidaa-hoonaa	to be produced, to be born
ہوا	F	hawaa	air
پانی	M	paanii	water
دھوپ	F	dhuup	sun (as in "sit in the sun"), sunlight
حاصل کرنا	N	haasil-karnaa	to obtain
مدد	F	madad	help
پھلنا پھولنا		phalnaa-phuulnaa	to blossom, flourish; /phalnaa/ "to bear fruit", /phuulnaa/ "to bloom"
انسان	M	insaan	human being
پینا	N	piinaa	to drink
اس طرح		is-tarah	in this way
پیدا کرنا	N	paidaa-karna	to raise, produce

انجن	M	injan	Eng. "engine"
کوئلہ	M	kooilaa	coal
ضرورت ہونا	KF	zaruurat hoonaa	to need X /-kii/
تیسرا		tiisraa	the third
سانس	MF	saaNs	the breathing
سانس لینا	NFM	saaNs leenaa	to breathe
دم	M	dam	breath; same as /saaNs/
دم گھٹنا	Ka.M	dam ghuTnaa	to be suffocated
مرنا		marnaa	to die
جانور	M	jaanwar	animal
طریقہ	M	tariiqaa	method
چوتھا		cauthaa	the fourth
پیدا کرنا	N	paidaa-karnaa	to create
پیدائش	F	paidaais̲	creation, birth
مختلف		muxtalif	different
برعکس		bar-aks	contrary to X /-kee/
مادّہ	M	maaddaa	matter
نسل	F	nasl	stock, race
بڑھانا	N	baRhaanaa	to increase (Tr.)

Serial Glossary : Unit XIII

سکندر	M	sikandar	Alexander
اکثر		aksar	often
شہرت	F	sohrat	fame
شہرت پانا	NF	sohrat paanaa	to become famous
تخت	M	taxt	throne
عمر	F	umr	age
سولہ		soolaa	sixteen (16)
برس	M	baras	year
ارسطو	M	arastuu	Aristotle
پڑھنا	N	paRhnaa	to study under X /-see/
فیل قوس	M	fiil-qaus	Phillips (Arabicized Greek name)
یونان	M	yuunaan	Greece; (Ionia)
ڈھائی		Dhaaii	two and a half
سارا		saaraa	whole
قبضہ	M	qabzaa	possession
قبضہ کرنا	NM	qabzaa karnaa	to take possession of X /-par/
سلطنت	F	saltanat	kingdom, kingship
سنبھالنا	N	saNbhaalnaa	to take care of X
بڑھنا		baRhnaa	to increase (Intr.)
مصر	M	misr	Egypt
حملہ	M	hamlaa	attack

حملہ کرنا	NM	hamlaa karnaa	to attack X /-par/
بندرگاہ	MF	bandar-gaah	seaport
اسکندریہ	M	iskandariyaa	Alexandaria
حاکم	M	haakim	ruler
ماننا	N	maannaa	to consider X /-koo/ as X1
نذر	F	nazr, nazar	gift (from an inferior to a superior), homage
خراج	M	xiraaj	tribute (as paid by vassals)
ایران	M	iiraan	Persia, Iran
دارا	M	daaraa	Darius
انکار	M	inkaar	refusal
انکار کرنا	NM	inkaar karnaa	to refuse to I /-see/
راستہ	M	raastaa	way
ملک	M	mulk	country
فتح	F	fath, fateh	victory
فتح کرنا	N	fateh-karnaa	to conquer
پہنچنا		pahuNcnaa	to reach
فوج	F	fauj	army
چالاکی	F	caalaakii	cunning
ملانا	N	milaanaa	to win X /-koo/ over
قتل کرانا	N	qatl-karaanaa	to get X /-koo/ killed
جیتنا	N	jiitnaa	to win

لڑکی	F	laRkii	daughter
شادی	F	saadii	marriage
افغانستان	M	afGaanistaan	Afghanistan
ٹیکسلا	M	Teeksilaa	Taxila (name of an ancient city in the Punjab, Pakistan)
جہلم	M	jihlam, jhilam	Jhelum (name of one of the five rivers in the Punjab)
پورس	M	pooras	Porus (name of a famous Indian king)
سامنا	M	saamnaa	encounter, confrontation
سامنا ہونا	KaM	saamnaa hoonaa	to have an encounter with X /-see/
ہاتھی	M	haathii	elephant
تیر	M	tiir	arrow
برسنا		barasnaa	to rain (Intr)
بھاگنا		bhaagnaa	to run
گڑبڑ	F	gaRbaR	confusion
ہارنا	N	haarnaa	to be defeated
بڑھنا		baRhnaa	to move forward (Intr)
تھکنا		thaknaa	to become tired
دیس	M	dees	country, homeland
بے چین		bee-cain	restless
واپس ہونا		waapas-hoonaa	to return (Intr.)
بابل	M	baabul	Babylon
بخار	M	buxaar	fever

بخار آنا	KM	buxaar aanaa	to have a fever
تیس		tiis	thirty (30)
افسر	M	afsar	Eng. "officer"
لاش	F	laas̱	corpse
حکم	M	hukm	order, command
مطابق		mutaabiq	according to X /-kee/
جنازہ	M	janaazaa	a funeral
آگے		aagee	in the front; in front of X /-kee/
حکیم	M	hakiim	philosopher
پیچھے		piichee	behind X /-kee/
خزانہ	M	xazaanaa	treasure
آخر میں		aaxir-meeN	finally, at the end
خالی		xaalii	empty
مطلب	M	matlab	purpose, meaning
موت	F	maut	death
پنجہ	M	panjaa	claws
دنیا	F	dunyaa	world

Serial Glossary : Unit XIV

مسلمان	M	musalmaan	a Muslim
تیوہار	M	tyoohaar	festival
بلکہ		bal-ki	rather, on the contrary
علاقہ	M	ilaaqaa	region
مقامی		muqaamii	local
مسلم	M	muslim	Muslim
غیرمسلم	M	Gair-muslim	Non-Muslim
منانا	N	manaanaa	to celebrate
صرف		sirf	only
ایک ہی وقت		eek-hii-waqt	at the same time
عید	F	iid	Eid; Lit., festival
عیدالفطر	F	iid-ul-fitr	a Muslim festival celebrating the end of Ramadan, the month of fasting, on the 1st of /sawwaal/, the 10th month of the Muslim calendar
عیدالاضحیٰ	F	iid-ul-azhaa	a Muslim festival of sacrifice held on the 10th of /zi-l-hij/, the 12th month of the Muslim calendar
عام		aam	common
بول چال	F	bool-caal	conversation; common speech
بقرعید	F	baqra-iid	same as /iid-ul-azhaa/
محض		mahaz	only
کیلنڈر	M	kailenDar	Eng. "calendar"

چاند	M	caand	moon
گردش	F	gardis	revolution, circular movement
مبنی		mabnii	based on X /-par/
رمضان	M	ramzaan	the 9th month of the Muslim calendar during which fasting is observed
مہینہ	M	mahiinaa	month
تمام		tamaam	all
روزہ	M	roozaa	(a voluntary) fast
روزہ رکھنا	NM	roozaa rakhnaa	to fast (voluntarily)
خاص		xaas	special
طور	M	taur	manner
خاص طور پر		xaas-taur-par	especially; also with final /-see/
عبادت	F	ibaadat	worship
عبادت کرنا	NF	ibaadat karnaa	to worship X /-kii/
آخری		aaxirii	last
شام	F	saam	evening
نکلنا		nikalnaa	to go out, come out
چھت	F	chat	roof
کوشش کرنا	NF	koosis karnaa	to attempt to I /-kii/
سویرے		saweeree	early in the morning
اٹھنا		uThnaa	to rise, get up
نہانا	n	nahaanaa	to take a bath

نیا		nayaa	new
پہننا	N	pahennaa	to wear
میٹھا		miiThaa	sweet
سویاں	F	siwayyaaN	vermicelli cooked in milk and sugar
پکنا		paknaa	to be cooked
عیدگاہ	F	iid-gaah	a big open space where Eid prayers are offered
مسجد	F	masjid	mosque
نماز	F	namaaz	Muslim prayers
نماز پڑھنا	NF	namaaz paRhnaa	to offer the Muslim prayers
عورت	F	aurat	woman
ختم ہونا		xatm-hoonaa	to come to an end
خوشی	F	xuṣii	happiness, joy
گلے ملنا		galee-milnaa	to embrace X /-see/
خیرات	F	xairaat	alms
خیرات کرنا	NF	xairaat karnaa	to give alms
نوکر	M	naukar	servant
انعام	M	in'aam	reward
ملنا	K	milnaa	to get, receive
عیدی	F	iidii	money gifts given to children and younger in age
میلہ	M	meelaa	fair

لگنا		lagnaa	to be held (with fair, market, court, etc.)
کھیل	M	kheel	game
تماشا	M	tamaasaa	entertainment, shows
یعنی		yaanii	that is; that is to say
حج	M	haj	pilgrimage to Mecca, the holy city of the Muslims
موقعہ	M	mauqaa	occasion; also موقع
بھیڑ	F	bheeR	sheep
قربانی	F	qurbaanii	sacrifice
قربانی کرنا	NF	qurbaanii karnaa	to sacrifice X /-kii/
گوشت	M	goost	meat
بانٹنا	N	baaNTnaa	to distribute
فقیر	M	faqiir	beggar
زیادہ تر		zyaadaa-tar	mostly
نمکین		namkiin	salty, savory
تیار کرنا	N	tayyaar-karnaa	to prepare
رسم	F	rasm	custom, practice
تعلق	M	ta'alluq	relationship, connection
حضرت	M	hazrat	sir, a title of respect used before the names of prophets, saints, or elders
ابراہیم	M	ibraahiim	Abraham, the prophet
اسمٰعیل	M	ismaaiil	Ishmael
بتانا	N	bataanaa	to tell

Serial Glossary : Unit XV

منڈی	F	manDii	wholesale market, open-air market
گرمیاں	FP	garmiyaaN	summer, summer days
ترکاری	F	tarkaarii	vegetable (a mass noun)
موسم	M	mausim, mausam	season
گرما	M	garmaa	summer
آمد	F	aamad	arrival
لکھنؤ	M	lakhnauu	Lucknow, a city
قسم	F	qism	kind
کثرت	F	kasrat	abundance
کثرت سے		kasrat-see	in abundance
روز		rooz	daily
صبح	F	subh	morning
بیچنا	N	beecnaa	to sell
خریدنا	N	xariidnaa	to buy
ٹھٹھ	M	ThaTh	crowd, throng
تھوک	M	thook	wholesale
سبزی	F	sabzii	vegetable
درمیان		dar-miyaan	between X /-kee/
چونکہ		cuuN-ki	since, because
ٹرک	M	Trak	Eng. "truck"
مزدور	M	mazduur	labourer

اتارنا	N	utaarnaa	to unload
روزی	F	roozii	sustenance
روزی کمانا	NF	roozii kamaanaa	to earn one's sustenance
تازہ		taazaa	fresh
ڈھیر	M	Dheer	heap
سجانا	N	sajaanaa	to arrange in a decorative manner
خریدار		xariidaar	buyer
پسند	F	pasand	choice
بھنڈی	F	bhinDii	okra
ترئی	F	turaii	a kind of squash, somewhat like zucchini
پرول	M	parwal	a kind of gourd
کدّو	M	kadduu	pumpkin
لوکی	F	laukii	bottle-gourd
ٹنڈا	M	TinDaa	a kind of gourd
پالک	MF	paalak	spinach
ساگ	M	saag	greens
بکثرت		ba-kasrat	in abundance, same as کثرت سے
علاوہ		alaawaa	in addition to X /-kee/; except for X /-kee/
سال بھر		saal-bhar	the whole year
چند		cand	few
چھوڑنا	N	chooRnaa	to leave, put aside

باقی		baaqii	the rest, the remaining
اوسط	F	ausat	average; (also used as an adj.)
بھاؤ	M	bhaaoo	rate
سبزی فروش	M	sabzii-faroos̲	vegetable-seller
بکری	F	bikrii	sale; money realized from sale
خوش		xus̲	happy
نظر آنا		nazar-aanaa	to be seen; to appear to X /-koo/
منافع	M	munaafaa	profit
ملنا	K	milnaa	to get; to receive
گذشتہ		guzis̲taa	last, previous
نسبت	F	nisbat	in comparison with X /-kii/
سستا		sastaa	inexpensive
شوق	M	s̲auq	gusto, pleasure
بالترتیب		bit-tartiib	in the given sequence, respectively
آنہ	M	aanaa	anna; one-sixteenth of a rupee
فی		fii	per
سیر	M	seer	a weight of about two pounds
متوسط		mutawassit	average, middle
آمدنی	F	aamadnii, aamdanii	income
ہاتھ لگانا	NM	haath lagaanaa	to touch X /-koo/
کریلا	M	kareelaa	bitter gourd
آلو	M	aaluu	potato

غریب		Gariib	poor
آسانی	F	aasaanii	facility, ease
آسانی سے		aasaanii-see	easily
مانگ	F	maang	demand
سبب	M	sabab	reason
گرمی	F	garmii	heat
شدّت	F	ṣiddat	severity
گوشت خور		gooṣt-xoor	a non-vegetarian; lit., meat-eater
سالن	M	saalan	any watery, curried dish with vegetables
پسند کرنا	N	pasand-karnaa	to like
دسترخوان	M	dastar-xwaan	a piece of cloth spread on the floor or table upon which meals are served
پودینہ	M	poodiinaa	mint
کچّا		kaccaa	raw, green (unripe)
چٹنی	F	caTnii	chutney
کھٹاس	F	khaTaas	sourness
خوشبو	F	xuṣ-buu	fragrance
سہارے		sahaaree	with the help of X /-kee/
حلق	M	halq, halaq	throat
نیچے		niicee	below X /-kee/
اترنا		utarnaa	to come down, go down
پھل	M	phal	fruit

لیچی	F	liicii	lichi-fruit
قسم	F	qism	variety
دکھائی دینا		dikhaaii-deenaa	to be seen
دراصل		dar-asl	in fact
لو	F	luu	hot wind; also /luuN/ لوں
آندھی	F	aaNdhii	dust-storm
گرانا	N	giraanaa	to cause X /-koo/ to fall
لذّت	F	lazzat	deliciousness, taste
خربوزہ	M	xarbuuzaa	a kind of melon
تیزی	F	teezii	rapidity
تیزی سے		teezii-see	rapidly
غائب		Gaaeb	absent
غائب ہونا		Gaaeb-hoonaa	to disappear
تربوز	M	tarbuuz	water melon
جگہ لینا	NF	jagah leenaa	to take X 's /-kii/ place

Serial Glossary : Unit XVI

ماں	F	maaN	mother
بڑھ کر		baRh-kar	more than X /-see/
گاندھی	M	gaaNdhii	Gandhi, name of the famous Indian leader
جی		jii	a term of respect generally used after Hindu names
اخبار	M	axbaar	newspaper
دنیا سے اُٹھنا		dunyaa-see uThnaa	lit., to die, to leave the world
پکا		pakkaa	devout, staunch
اسلام	M	islaam	Islam, the religion of the Muslims
بھلا	M	bhalaa	the good, welfare
ہندو	M	hinduu	Hindu
آزاد		aazaad	independent, free
آزاد ہونا		aazaad-hoonaa	to be free
ایکا	M	eekaa	unity
کھدر	M	khaddar	handloom cloth
نصیحت	F	nasiihat	advice
نصیحت کرنا	NF	nasiihat karnaa	to advise X /-koo/
ہمیشہ		hameesaa	always
پہننا		pahennaa	to wear
مولانا	M	maulaanaa	a title used, among the Muslims, before the names of persons respected for learning

کفن	M	kafan	shroud
کفن دینا	NM	kafan deenaa	to shroud X /-koo/
بیماری	F	biimaarii	illness
جب کبھی		jab-kabhii	whenever
ہر بار		har-baar	every time
سوراج	M	swaraaj	independence; lit., self-rule
حال	M	haal	condition (abstract); account
دعا	F	du'aa	prayer
دعا کرنا	NF	du'aa karnaa	to pray for Y /-kii/
سمجھ	F	samajh	understanding
جینا		jiinaa	to live
جب تک		jab-tak	so long as
دھرم	M	dharm	religion
برائی	F	buraaii	evil
سیدھا		siidhaa	simple; lit. straight
رات	F	raat	night
سدھارنا		sidhaarnaa	to depart
دنیا سے سدھارنا		dunyaa-see sidhaarnaa	to die
سروجنی	F	saroojnii	Sarojini Naidu, the late Indian poetess and leader
دیوی	F	deewii	a title of respect used after the names of Hindu ladies, lit., goddess
حالت	F	haalat	condition (concrete)

خراب		xaraab	bad
عزیز	M	aziiz	relative
موجود ہونا		maujuud-hoonaa	to be present
ڈاکٹر	M	DaakTar	Eng. "doctor"
رونا		roonaa	to cry, weep
گال	M	gaal	cheek
آنسو	M	aaNsuu	tears
بہنا		bahnaa	to flow
بڑا		baRaa	great, big
مشکل	F	muskil	difficulty
چہرہ	M	cehraa	face
چہرہ اترنا	KaM	cehraa utarnaa	to grow pale in the face from dismay
صاحب	M	saaheb	a gentleman
دعا پڑھنا	NF	du'aa paRhnaa	to recite prayers
کامریڈ	M	kaamreeD	Comrade, name of the newspaper edited by Muhammad Ali
چھاپہ خانہ	M	chaapaa-xaanaa	printing press
دم	M	dam	moment
رکنا		ruknaa	to stop (Intr.)
جو کچھ		joo-kuch	whatever
ٹلنا		Talnaa	to be postponed
رامجس		raamjas	Ramjas

مظفر نگر	M	muzaffar nagar	name of a north Indian city
وعدہ	M	waadaa	promise
وعدہ کرنا	NM	waadaa karnaa	to promise X /-see/ X1 /-kaa
سپاہی	M	sipaahii	soldier
پورا کرنا	N	puuraa-karnaa	to fulfill

Serial Glossary : Unit XVII

اگست	M	agast	Eng "August"
جاوید	M	jaaweed	a personal name
خط	M	xat	letter
امتحان	M	imtehaan	examination
کامیاب		kaamyaab	successful
کامیاب ہونا		kaamyaab-hoonaa	to be successful
تیاری	F	tayyaarii	preparation
تیاری کرنا	NF	tayyaarii karnaa	to prepare for Y /-kii/ or to I -kii/
کامیابی	F	kaamyaabii	success
طالب علم	M	taalib-ilm	student
علم	M	ilm	knowledge
منحصر		munhasar	dependent upon X /-par/
شکاگو	M	sikaagoo	Chicago
یونیورسٹی	F	yuuniiwarsiTii	Eng. "university"
تعلیم	F	taaliim	education
امریکہ	M	amriikaa	America
قائم کرنا	N	qaaem-karnaa	to establish
کیمپس	M	kaimpas	Eng "campus"
خوبصورت		xuub-suurat	beautiful
گول		gool	round
لان	M	laan	Eng. "lawn"

لحاظ سے		lihaaz-see	in accordance to X /-kee/
پھول	M	phuul	flower
چاروں طرف		caarooN taraf	around X /-kee/
موٹر	MF	mooTar	car; Eng. "motor"
صاف		saaf	clean
شعبہ	M	soobaa	department
لائبریری	F	laaibreerii	Eng. "library"
ہارپر		haarpar	Harper
کل		kul	all, total
تعداد	F	taadaad	number, numerical strength
بیس		biis	twenty (20)
لاکھ		laakh	one lac; 1,00,000
بک اسٹور	M	buk-sToor	Eng. "bookstore"
یونین	F	yuuniyan	Eng. "union"
طلباء	Mp	talabaa, tulabaa	students
تفریح	F	tafriih	enjoyment
انتظام	M	intizaam	arrangement; management
انتظام کرنا	NM	intizaam karnaa	to arrange for X /-kaa/
کوارٹر	M	kwaarTar	Eng. "quarter"
گیارہ		giyaaraa	eleven (11)
ہفتہ	M	haftaa	week
مضامین	Mp	mazaamiin	subjects, pl of مضمون /mazmuun/

آخری		aaxirii	last, final
امتحان لینا	NM	imtehaan leenaa	to examine X /-kaa/ in Y /-meeN/
پاس کرنا	N	paas-karnaa	to pass X /-koo/
فیل کرنا	N	feel-karnaa	to fail X /-koo/ (Tr.)
اے		ee	A
بی		bii	B
سی		sii	C
ایف		ef	F
اوّل		awwal	first
دوم		doom	second
سوم		soom	third
پی ایچ ڈی		pii-ec-Dii	Ph.D.
انگریزی	F	angreezii	the English language
غیر ملکی		Gair-mulkii	foreign
زبان	F	zabaan, zubaan	language
مختصر		muxtasar	short, brief
گھنٹہ	M	ghanTaa	hour
چچا	M	cacaa	paternal uncle
امّید	F	ummiid, ummid	hope
امّید ہونا	KF	ummiid hoonaa	to hope; to hope to I /-kii/
چچی	F	cacii	paternal aunt
ٹھیک		Thiik	all right; exact

طرف سے		taraf-see	on X 's /-kii/ behalf
مزاج	M	mizaaj	disposition; state of health
ماموں	M	maamuuN	maternal uncle
حال	M	haal	condition
احمد	M	ahmad	a personal name
بھتیجا	M	bhatiijaa	nephew (brother's son)
سلمان	M	salmaan	a personal name
مکرر		mukarrar	post script; repeated
برس	M	baras	year; same as سال /saal/
بدلنا		badalnaa	to change (Intr.)
تبدیلی	F	tabdiilii	change
مثلاً		maslan	for example
مرکزی		markazii	central
ریگنسٹائن		reegansTaaiin	Regenstein
سائنس	F	saains	science
تعلق سے		ta'alluq-see	related to X /-kee/
جنوبی ایشیا	F	junuubii eesiyaa	South Asia
ادب	M	adab	literature
پڑھانا	N	paRhaanaa	to teach
سنسکرت	F	sanskrit	Sanskrit
ہندی	F	hindii	Hindi
تامل	F	taamil	Tamil

بنگالی	F	bangaalii	Bengali
شامل ہونا		saamil-hoonaa	to be a part of X /-meeN/, to be included in X /-meeN/
تاریخ	F	taariix	History
فلم	F	film	film
موضوعات	Mp	mauzuuaat	topics; pl. of موضوع /mauzuu/
متعلق		mutaalliq	related to X /-kee/
کورس	M	koors	Eng., "course"

Serial Glossary : Unit XVIII

سر		sar	Eng. "Sir"
شریف		s̲ariif	noble
خاندان	M	xaandaan	family
پیدائش	F	paidaais̲	birth
میرتقی	M	miir taqii	a personal name
فقیرانہ		faqiiraanaa	ascetic
مزاج	M	mizaaj	temperament
بچپن	M	bacpan	childhood
والدہ	F	waalidaa	mother
نگرانی	F	nigraanii	supervision
نانا	M	naanaa	maternal grandfather
ابتدائی		ibtidaaii	initial
حاصل کرنا	N	haasil-karnaa	to receive, obtain
مطالعہ	M	mutaale'aa	study, perusal
مطالعہ کرنا	NM	mutaale'aa karnaa	to study X /-kaa/
پورا ہونا		puuraa-hoonaa	to be completed
انتقال ہونا	Ka M	intiqaal hoonaa	to die a natural death
ملازمت	F	mulaazimat	service
تلاش	F	talaas̲	search
تلاش کرنا	N	talaas̲-karnaa	to search

کمپنی	F	kampanii	East India Company; Eng "Company"
داخل ہونا		daaxil-karnaa	to enter X /-meeN/
رفتہ رفتہ		raftaa-raftaa	gradually
ترقی	F	taraqqii	progress, promotion
ترقی کرنا	NF	taraqqii karnaa	to make progress
منصف	M	munsif	subordinate judge (in British India)
عہدہ	M	ohdaa	post, position
متعلق		mutaalliq	about X /-kee/
لکھنا	N	likhnaa	to write
شائع ہونا		s̲aae'-hoonaa	to be published
آثار الصنادید		aasaar-us-sanaadiid	name of a famous book, lit., Relics of the Warriors
ترجمہ	M	tarjamaa, tarjumaa	translation
ترجمہ ہونا	Ka M	tarjamaa hoonaa	to be translated
غدر	M	Gadar	mutiny, lit., chaos
بجنور	M	bijnaur	name of a North Indian city
ضلع	M	zilaa	district
بغاوت	F	baGaawat	rebellion
انگریز	M	angreez	Englishman
جان بچانا	NF	jaan bacaanaa	to save X 's /-kii/ life
اسبابِ بغاوتِ ہند		asbaab-e-baGaawat-e-hind	Causes of Indian Mutiny

ثابت کرنا	N	saabit-karnaa	to prove
اصل		asl	real
اسباب	Mp	asbaab	reasons, pl. of سبب /sabab/
مظالم	Mp	mazaalim	tyrannies; related to ظلم /zulm/
شمال	M	s̱imaal	the north
سرکار	F	sarkaar	government
نظر	F	nazar	eye; lit. glance
مجرم	M	mujrim	offender, criminal
اعتبار	M	eetibaar	trust, confidence
قابل		qaabil	fit for X /-kee/, worthy of X /-kee/
کمی	F	kamii	lack of X /-kii/
جدید		jadiid	modern
قوم	F	qaum	nation, people
سدھارنا	N	sudhaarnaa	to improve, to reform
رسالہ	M	risaalaa	magazine, journal
نکالنا	N	nikaalnaa	to bring out (newspaper, magazine, etc)
مدرسہ	M	madrasaa	school
قائم کرنا	N	qaaem-karnaa	to establish
ترجمہ کرنا	NM	tarjamaa karnaa	to translate X /-kaa/
کروانا	N	karwaanaa	to get something done through X /-see/

ولایت		wilaayat	a dialectal term for Europe, in general, and England, in particular
واپسی	F	waapsii	return
تہذیب الاخلاق		tahziib-ul-axlaaq	lit. Education of Morals
جاری کرنا	N	jaari-karnaa	to issue
اخلاقی		axlaaqii	moral
سماجی		samaajii	social
تعلیمی		taaliimii	educational
معاشی		ma'aasii	economic
نظریاتی		nazariyaatii	ideological
کمزوری	F	kamzoorii	weakness
مضامین	Mp	mazaamiin	essays; pl. of مضمون /mazmuun/
لکھوانا	N	likhwaanaa	to make X /-see/ write
تجویز	F	tajwiiz	suggestion
پیش کرنا	N	pees-karnaa	to present, put forward
خیال	M	xayaal	thought
پیدا ہونا		paidaa-hoonaa	to be born
پورا کرنا	N	puuraa-karnaa	to fulfil
آخر		aaxir	at last, eventually
علی گڑھ	M	aliigaRh	name of an Indian city
خواب	M	xwaab	dream
محمڈن اینگلو اورینٹل کالج		muhammaDan ainglo oriyanTal kaalij	Eng. "Muhammadan Anglo Oriental College"

بنیاد	F	bunyaad	foundation
بنیاد پڑنا	Ki F	bunyaad paRnaa	to be founded
مضمون	M	mazmuun	subject, topic
عالم	M	aalim	scholar
مشرقی		masriqii	Eastern
تہذیب	F	tahziib	culture
انتظام	M	intizaam	arrangement
انتظام کرنا	NM	intizaam karnaa	to arrange Y /-kaa/
تہذیبی		tahziibii	cultural
مرکز	M	markaz	centre
وفات	F	wafaat	death
وفات پانا	NF	wafaat paanaa	to die
دفن ہونا		dafn-hoonaa	to be buried

Serial Glossary : Unit XIX

لطیفہ	M	latiifaa	joke
پروفیسر	M	proofeesar	Eng. "professor"
بارنی کوف		baarniikoof	Prof. Baranikov
لینن گراڈ	M	leenin-graaD	Leningrad
نثر	F	nasr	prose
انتخاب	M	intixaab	selection
چھاپنا	N	chaapnaa	to publish
ادیب	M	adiib	writer
اقتباسات	MP	iqtibaasaat	extracts; pl. of اقتباس /iqtibaas/
کلام	M	kalaam	sayings
مطلب کی		matlab-kii	suitable to X 's /-kee/ purpose
زندۂ جاوید		zinda-e-jaaweed	immortal
حیاتِ جاوید		hayaat-e-jaaweed	name of a book, lit., The Immortal Life
نقل	F	naql	copy
نقل کرنا	N	naql-karnaa	to copy
سوار ہونا		sawaar hoonaa	to ride on X /-par/, ride in X /-meeN/
اسٹیشن	M	isTeesan	Eng. "station"
گاڑی	F	gaaRii	compartment
پادری	M	paadrii	Christian priest, padre
مدت سے		muddat-see	since a long time

ملاقات	F	mulaaqaat	meeting
اشتیاق	M	isteyaaq	strong desire; lit., eagerness
بات کرنا	NF	baat karnaa	to talk with X /-see/ about X1 /-kii/
کمال	M	kamaal	perfection, acme; also used as an adjective : perfect
سنجیدگی	F	sanjiidgii	seriousness
ملاقات ہونا	Ki F	mulaaqaat hoonaa	to meet with X /-see/
متعجب ہونا		muta'ajjib-hoonaa	to be surprised
موقوف		mauquuf	restricted to X /-par/
اپنے ہاں		apnee-haaN	at my place; also اپنے یہاں /apnee-yahaaN/
بلانا	N	bulaanaa	to invite X /-koo/
اتفاق	M	ittifaaq	opportunity, chance
اتفاق ہونا	KM	ittifaaq hoonaa	to have the opportunity to I /-kaa
کیوں کر		kyooN-kar	how?
سخت		saxt	staunch; lit., hard
کافر	M	kaafir	infidel

Serial Glossary : Unit XX

بتلانا	N	batlaanaa	to tell; same as /bataanaa/
مقبول		maqbuul	popular
شاعر	M	s̲aaer	poet
آگرہ	M	aagraa	Agra
مغل		muGal	Mogul, Mughal
پیدا ہونا		paidaa-hoonaa	to be born
الور	M	alwar	Alwar, a princely state in British India
ملازم	M	mulaazim	employee
اعلیٰ		aalaa	noble; lit., the highest
پریشانی	F	paree s̲aanii, parii s̲aanii	worry
ذریعہ	M	zarii'aa, zaryaa	means
پنشن	F	pens̲an	Eng. "pension"
بند ہونا		band-hoonaa	to be stopped; to stop (Intr.)
دربار	M	darbaar	royal court
اودھ	M	awadh	Oudh, name of the Muslim kingdom of Lucknow
نواب	M	nawwaab, nawaab	Nawab; Nabob
ختم کرنا	N	xatm-karnaa	to finish
البتہ		albattaa	however
ریاست	F	riyaasat	state; estate

رامپور	M	raampuur	Rampur, a princely state in British India
سالانہ		saalaanaa	annual
مقدمہ	M	muqaddamaa	lawsuit
سلسلے میں		silsilee-meeN	in connection with X /-kee/
کلکتہ	M	kalkattaa	Calcutta
یہیں		yahiiN	at this very place; /yahaaN – hii/
ابتدا	F	ibtidaa	the beginning
انداز	M	andaaz	style
شاعری	F	saaerii	poetry
شاعری کرنا	NF	saaerii karnaa	to write poetry
مذاقاً		mazaaqan	in jest, from /mazaaq/, "joke"
سمجھانا	N	samjhaanaa	to make X/ -koo/ understand; to convince X /-koo/
فائدہ	M	faaedaa	use, benefit
غور کرنا	NM	Gaur karnaa	to think over X /-par/
دیوان	M	diiwaan	collection of poetry
شائع کرنا	N	saa'e-karnaa	to publish
اشعار	MP	as'aar	couplets; pl. of شعر /seer/
نکال دینا	N	nikaal-deenaa	to remove, take out
بولنا		boolnaa	to speak; to utter
یاد ہونا	K	yaad-hoonaa	to remember
واقف ہونا		waaqif-hoonaa	to be acquainted with X /-see/

فارسی	F	faarsii	the Persian language
تاریخ	F	taariix	history
لغت	F	luGat	lexicography
خطوط	Mp	xutuut	letters; pl. of خط /xat/
رواج	M	rawaaj	custom
ہٹنا		haTnaa	to move away (Intr.)
بات چیت	F	baat-ciit	conversation
زبان	F	zabaan, zubaan	language
محاورہ	M	muhaawaraa	idiom
استعمال کرنا	N	istemaal-karnaa	to use
بعض		baaz	some, certain
شاگرد	M	saagird	disciple
خواجہ		xwaajaa	a Muslim family name
مکمل		mukammal	complete
حالات	Mp	haalaat	events; related to حال /haal/
خصوصیات	Mp	xusuusiyaat	characteristics; pl. of خصوصیت /xusuusiyat/
یادگارِ غالب		yaadgaar-e-Gaalib	name of a book; lit. A Memento of Ghalib
آسان		aasaan	simple
منہ	M	muNh, muuNh	face, mouth
رونق	F	raunaq	glow
بیمار	M	biimaar	patient; also adj., ill

ڈبونا	N	Duboonaa	to ruin X /-koo/; lit. to sink (Tr.)
ہونا		hoonaa	to exist
نیند	F	niind	sleep
دماغ	M	dimaaG	peace of mind, lit., mind
زلف	F	zulf	tresses
بازو	M	baazuu	arm
پریشاں ہونا		pariisaaN-hoonaa	to become scattered
موت	F	maut	death
معیّن		mu'ayyan	fixed, determined
نیند آنا	KF	niind aanaa	to sleep
خبر	F	xabar	news
قید	F	qaid	imprisonment
حیات	F	hayaat	life
بند	M	band	bonds
غم	M	Gam	grief
نجات	F	najaat	relief, release

Serial Glossary : Unit XXI

گیارھواں		gyaarhwaaN	the eleventh
بارھواں		baarhwaaN	the twelfth
صدی	F	sadii	century
زیادہ تر		zyaadaa-tar	mostly
لاہور	M	Laahaur	Lahore
میرٹھ	M	meeraTh	Meerut, a city near Delhi
آس پاس		aas-paas	in the neighbourhood of X /-kee/
بانگڑو		baaNgRuu	Bangro, Indic dialect spoken north of Delhi
کھڑی بولی		khaRii-boolii	Khadi Boli, an Indic dialect of Western Uttar Pradesh
برج بھاشا		braj-bhaasaa	Braj Bhasha, an Indic dialect spoken around Agra and Mathura
باہر		baahar	outside
ترکی	F	turkii	the Turkish language
سرکاری		sarkaarii	official
حکومت	F	hukuumat	government
ضرورت	F	zaruurat	necessity
سیکھنا	N	siikhnaa	to learn
مجبور کرنا	N	majbuur karnaa	to force X /-koo/ to I /-par/
اسی طرح		isii-tarah	similarly
مقامی		muqaamii	local

فقیر	M	faqiir	ascetic
گروہ	M	garooh	group
پیام	M	payaam	message
عربی	F	arabii, arbii	the Arabic language
سنسکرت	F	sanskrit	the Sanskrit language
ہندوستانی		hindustaanii	Indian
میل جول	M	meel-jool	social intercourse, admixture
تیرھواں		teerhwaaN	the thirteenth
ملی ہوئی		milii huii	mixed; from /milnaa/, to mix (Intr.)
جملہ	M	jumlaa	sentence
گرامر	F	graamar	Eng. "grammer"
گہرا		gahraa	deep
اثر	M	asar	influence, effect
دکن	M	dakan, dakin	Deccan
ملا جلا		milaa-julaa	mixed
دکنی		daknii	Deccani, a variety of Urdu
شاہجہاں	M	s̲aahjahaaN	Shah Jahan (1628-58)
دوبارہ		doo-baaraa	again; lit. second time
راجدھانی	F	raajdhaanii	capital
رواج	M	rawaaj	usage
ریختہ	F	reextaa	Rekhta; lit., fallen; scattered
شکل	F	s̲akl	form

چنانچہ		cunaance	therefore, consequently
سلطنت	F	saltanat	sultanate; kingdom
ادبی		adabii	literary
حیثیت	F	haisiyat	position
پاکستان	M	paakistaan	Pakistan
حیدرآباد	M	haidaraabaad	Hyderabad (Deccan), a city in South India

Serial Glossary : Unit XXII

خطوط	Mp	xutuut	letters; pl. of خط /xat/
کے نام		-kee naam	addressed to X
آگے		aagee	further
صبر	M	sabr	endurance, fortitude
شیوہ	M	s̲eewaa	custom
فرسودہ		farsuudaa	outdated
ابناء	Mp	abnaa	sons; pl. of ابن /ibn/
روزگار	M	roozgaar	the mundane world
تعزیت	F	taaziyat	condolence
تعزیت کرنا	NF	taaziyat karnaa	to express condolence to X /-see/ regarding X1 /-kii/
صبر کرنا	NM	sabr karnaa	to endure, be patient
ہائے		haaee	an exclamation of sorrow and dismay
کلیجہ	M	kaleejaa	heart; lit. human liver
کلیجہ کٹنا	Ka M	kaleejaa kaTnaa	to be engulfed with grief
تڑپنا		taRapnaa	to writhe
صلاح	F	salaah	advice
صلاح بتانا	NF	salaah bataanaa	to give advice to X /-koo/
امر	M	amr	matter
دخل ہونا	KM	daxl hoonaa	to have a say in X /-meeN/
دوا	F	dawaa	medicine

لگاؤ ہونا	Ka M	lagaao hoonaa	to have any relevance with X /-meeN; -see/
بے سروپا		bee-sar-o-paa	a total orphan; lit. without head and foot
دادی	F	daadii	paternal grandmother
رہائی	F	rihaaii	release
سچ	M	sac	truth; adj.: true
جواں مرد	M	jawaaN-mard	the brave young man
قید	F	qaid	imprisonment
چھوٹنا		chuuTnaa	to be released from X /-see/
حیات	F	hayaat	life
فرنگ		farang, firang	the English; from "Frank"
میر مہدی	M	miir mahdii	a personal name
اے		ee, ai	a vocative, denoting informality
جناب		janaab	a title of respect used before names
میرن		miiran	a nickname
جواب لکھنا	NM	jawaab likhnaa	to reply X /-kaa/
حضور	M	huzuur	a polite term of address, Sir; lit. presence
منع کرنا	N	manaa-karnaa	to stop X /-koo/ from X1 /-see/
عرض کرنا	N	arz-karnaa	to submit to X /-see/
تندرست		tan-durust	healthy

پیچش	F	peecis̱	diarrhea
باقی ہونا		baaqii-hoonaa	to remain
رفع ہونا		rafaa-hoonaa	to go away
طرف سے		taraf see	on X 's /-kii/ behalf
تکلیف کرنا	NF	takliif karnaa	to take the trouble to I /kii/
خفا		xafaa	angry
خفا ہونا		xafaa-hoonaa	to be angry with X /-see/
فرزند	M	farzand	son
باز رکھنا	N	baaz-rakhnaa	to keep X /-koo/ back from X1 /-see/
سبحان اللہ		sub-haan-allaah	a term of pleasant surprise; lit. Praise be to God
اے لو		ee-loo	an exclamation of mock surprise
فرمانا	N	farmaanaa	to command; a polite word for "to say", never used with ref. to oneself
حظ	M	haz	delight
حظ اُٹھانا	NM	haz uThaanaa	to enjoy X /-see, -kaa/
روانہ ہونا		rawaanaa-hoonaa	to depart
روانگی	F	rawaangii	departure
ہوش کی خبر لینا	NF	hoos̱-kii xabar	to come to senses, (used mainly in admonition)
علاقہ ہونا	KM	ilaaqaa hoonaa	to have something to do with X /-see/
باتوں میں آنا		baatooN-meeN aanaa	to be taken in by X /-kii/
گناہ	M	gunaah	sin

تپ	MF	tap	fever
خبر	F	xabar	news
شتاب		s̱itaab	soon (obsolete)
پرہیز	M	parheez	abstinence from anything for medicinal reasons
خیال رکھنا	NM	xayaal rakhnaa	to take care of X /-kaa/
آندھی	F	aaNdhii	dust storm; used with چلنا /calnaa/
مینھ	M	meeNh	rain
برسنا		barasnaa	to rain
سرنامہ	M	sar-naamaa	address
ترشح	M	taras̱s̱oh	drizzle
موقوف ہونا		mauquuf-hoonaa	to stop (Intr.)
کلیان	M	kalyaan	a personal name
ڈاک	F	daak	mail

Serial Glossary : Unit XXIII

امریکہ	M	amriikaa	America
نیگرو		niigroo	Eng. "Negro"
آبادی	F	aabaadii	population
مساویانہ		musaawiyaanaa	equal, egalitarian
حقوق	Mp	huquuq	rights; pl. of حق /haq/
کیتھولک		keethoolik	Eng. "Catholic"
چرچ	M	carc	Eng. "church"
اہم		aham, ahem	important
مہم	F	muhim	campaign
آغاز	M	aaGaaz	the beginning
نیویارک	M	nyuu-yaark	New York
جولائی	MF	juulaaii	Eng. "July"
امریکی		amriikii	American
مطالبہ	M	mutaalibaa	demand
زبردست		zabar-dast	strong
حمایت	F	himaayat	support
حمایت کرنا	NF	himaayat karnaa	to support X /-kii/
بشپ	M	bisap	Eng. "Bishop"
برنارڈ	M	barnaarD	Eng. "Bernard"
بیان	M	bayaan	statement
حقیقت	F	haqiiqat	fact, reality

محسوس کرنا	N	mahsuus-karnaa	to feel, to realize
بہن	F	bahen	sister
پروٹسٹنٹ		prooTesTenT	Eng. "Protestant"
لیڈر	M	liiDar	Eng. "leader"
مارٹن لوتھر	M	maarTin luuthar	Rev. Dr. Martin Luther King
تحریک	F	tahriik	movement
قابلِ ذکر		qaabil-e-zikr	noteworthy; lit. worthy of mention
جنوبی		junuubii	southern
نسلی		naslii	racial
امتیاز	M	imtiyaaz	discrimination
پالیسی	F	paaliisii	Eng. "policy"
خلاف		xilaaf	against X /-kee/
چلانا	N	calaanaa	to run (Tr.); lit., to cause to move
صدر	M	sadr	president
بل کلنٹن		bil klintan	Bill Clinton
اعلان کرنا	NM	eelaan karnaa	to announce X /-kaa/
تحت		tahat	under X /-kee/
روا رکھنا	N	rawaa-rakhnaa	to allow, to tolerate
ملازمین	Mp	mulaazimiin	servants, employees; pl. of ملازم
تقاریب	Fp	taqaariib	ceremonies; pl. of تقریب
تحفظ	M	tahaffuz	protection
بشرطیکہ		ba-sart-e-ki	on the condition that......

امور	Mp	umuur	matters; pl. of امر /amr/
رخنہ	M	raxnaa	disturbance, obstacle
تنظیم	F	tanziim	organization
نمائندہ	MF	numaaindaa	representative
کثیر		kasiir	multiple, many
نظام	M	nizaam	structure, system
مضمر		muzmir	hidden, inherent

Serial Glossary : Unit XXIV

تخلص	M	taxallus	nom de plume
الہ آباد	M	ilaahaabaad	Allahabad
نومبر	M	naumbar	Eng. "November"
حاصل کرنا	N	haasil-karnaa	to receive, obtain
واقف		waaqif	familiar
نہایت		nihaayat	very much
معمولی		maamuulii	ordinary
درجہ	M	darjaa	class
نوکری	F	naukrii	service
سشن ججی	M	sesan-jajii	the status of a sessions judge
سیاسی		siyaasii	political
عظیم		aziim	great, immense
تبدیلی	F	tabdiilii	change
انگریزی		angreezii	English, British
چھا جانا		chaa-jaanaa	to overwhelm X /-par/; lit. to cover X /-par/ (Intr.)
چراغ	M	ciraaG, caraaG	lamp
بجھنا		bujhnaa	to go out, be extinguished
محکوم		mahkuum	conquered, enslaved
نقل کرنا	NF	naql karnaa	to imitate X /-kii/
حد	F	had	limit

اس حد تک		is had-tak	to such an extent
زور پر ہونا		zoor-par hoonaa	to be powerful, to be at its peak
ساتھی	MF	saathii	companion
مقصد	M	maqsad	purpose
ہاتھوں		haathooN	at the hands of X /-kee/
بدلنا		badalnaa	to change (Intr.)
مغرب	M	maGrib	the West
پرستی	F	-parastii	a derivative suffix, forms feminine nouns; /X - parastii/ worship of X
غلط		Galat	wrong
صحیح		sahiih	right
نقل	F	naql, naqal	imitation, copy
عزت	F	izzat	honor, respect
کلرکی	F	kilarkii	clerkship
ساتھ ہی ساتھ		saath hii saath	along with it
بیگانہ		beegaanaa	estranged; lit. stranger to X /-see/
سماج	M	samaaj	society
رنگ	M	rang	attitude, condition; lit. colour
خرابی	F	xaraabii	defect
مولوی	M	maulwii	a Muslim religious teacher
وعظ	M	waaz	sermon
وعظ دینا	NM	waaz deenaa	to exhort or sermonize

ظریفانہ		zariifaanaa	witty, humorous
کام لینا	NM	kaam leenaa	to make use of X /-see/
ہنسی	F	haNsii	laughter
پردہ میں		pardee-meeN	in the guise of X /-kee/
مذاق	M	mazaaq	jest
کام کا		kaam-kaa	worthwhile, useful
نتیجہ	M	natiijaa	result
اثر لینا	NM	asar leenaa	to be impressed and affected by X /-kaa/, to be edified by X /-kaa/
ہنسانا	N	haNsaanaa	to make x /-koo/ laugh
شاعر	M	saaer	poet
خیالات	Mp	xayaalaat	ideas; pl. of خیال /xayaal/
ترقی پسند		taraqqi-pasand	progressive
قدامت پرست		qadaamat-parast	conservative, orthodox
پروگرام	M	proograam	Eng. "program"
آگاہ کرنا	N	aagaah-karnaa	to inform (warn) X /-koo/ about X1 /-see/
دھیان	M	dhyaan, dheyaan	attention
دھیان سے		dheyaan-see	attentively
ستمبر	M	sitam'.	Eng. "September"
مصیبت	F	musiibat	calamity
یاد	F	yaad	remembrance; memory

یاد آنا	KF	yaad aanaa	to suddenly think of X /-kii/, to recall X /-kii/
منھ	M	muNh, muuNh	mouth; face
پاکٹ	F	paakiT	Eng. "pocket"
عرضی	F	arzii	application
بہتر		beh-tar	better
چندہ	M	candaa	donation
غم	M	Gam	sorrow, grief
ڈنر	M	Dinner	Eng. "dinner"
حکّام	Mp	hukkaam	officers; pl. of حاکم /haakim/
رنج	M	ranj	grief
مہذّب		muhazzab	cultured, civilized
ہوٹل	M	hooTal	Eng. "hotel"
لاکھ		laakh	one lac; 1,00,000
پیسہ	M	paisaa	pice; paisa; 1/100th of a rupee
نازک		naazuk	delicate

Serial Glossary : Unit XXV

شاعرِ مشرق		saaer-e-masriq	The Poet of the East
سیالکوٹ	M	siyaalkooT	name of a city in West Pakistan
مغربی پاکستان		maGribii paakistaan	West Pakistan
کاروبار	M	kaar-o-baar	business
نیکی	F	neekii	virtue
پرہیزگاری	F	parheezgaarii	piety
مشن اسکول	M	misan iskuul	Eng. "mission school"
گورنمنٹ کالج	M	gawarnmenT kaalij	Eng. "government college"
فلسفہ	M	falsafaa	philosophy
ایم۔اے	M	em-ee	M.A. Master of Arts
انگلینڈ	M	inglainD	England
عرصہ	M	arsaa	time, period of time
کیمبرج	M	keembrij	Eng. "Cambridge"
جرمنی	M	jarmanii	Germany
میونخ	M	myoonix	Munich
ڈاکٹریٹ	F	DaakTreeT	Eng. "doctorate"
ڈگری	F	Digrii	Eng. "degree"
لندن	M	landan	London
بیرسٹری	F	bairesTarii	Eng. "Barristrate"
پاس کرنا	N	paas karnaa	Eng. " to pass (an examination, etc)"
یورپ	M	yoorap	Eng. "Europe"

لیکچرر	M	lekcarar	Eng. "lecturer"
وکالت کرنا	NF	wakaalat karnaa	to practice law
انجمن حمایتِ	F	anjuman-e-himaayat	name of a charitable organization
اسلام		-e-islam	
جلسہ	M	jalsaa	session, meeting
ہزار		hazaar	thousand (1000)
نظم	F	nazm	poem
بہترین		beh-tariin	best
دور	M	daur	period, age
قومی		qaumii	national
وطنی		watanii	patriotic
جذبہ	M	jazbaa	sentiment, emotion
بھرا		bharaa	full
ابھرنا		ubharnaa	to come up from below
ہندی		hindii	Indian
پستی	F	pastii	lowness, inferiority
احساس	M	ehsaas	feeling, awareness
ظاہری		zaahirii	apparent, external
چمک دمک	F	camak-damak	glitter, sheen
پتہ ہونا	KM	pataa hoonaa	to know, be aware of X /-kaa/
ڈھونڈنا	N	DhuunDnaa	to find out; also ڈھونڈھنا
بجائے		bajaaee	instead of X /-kee, -kii/

خودی	F	xudii	Ego, selfhood
نفی کرنا	NF	nafii karnaa	to negate X /-kii/
فرض	M	farz	duty
اقرار	M	iqraar	affirmation
اقرار کرنا	NM	iqraar karnaa	to affirm Y /-kaa/
قدرت	F	qudrat	Nature
کھلونا	M	khilaunaa	toy
جگہ		jagah	place; instead of X /-kii jagah/
مرد مومن	M	mard-e-moomin	the True Believer
عمل	M	amal	action
حرکت	F	harkat	movement
راز	M	raaz	secret
تفصیل	F	tafsiil	detail
تفصیل کے ساتھ		tafsiil-kee saath	in detail; also تفصیل سے
طویل		tawiil	lengthy
بیان کرنا	[illegible]	bayaan-karnaa	to narrate, exposit
آواز	F	aawaaz	voice
توجہ	F	tawajjoh	attention
مجموعہ	M	majmuuaa	collection
کلام	M	kalaam	poetry; lit. sayings
چھ		chee	six (6)
لکچر	M	lekcar	Eng. "lecture"

ہند	M	hind	abbreviation for /hindustaan/
پاک	M	paak	abbreviation for /paakistaan/
رخ	M	rux	direction
مسلم		muslim	Muslim
جان ڈالنا	NF	jaan Daalnaa	to put life in X /-meeN/
ذہن	M	zehn	mind
بانی		baanii	founder
مسلم لیگ	F	muslim liig	the Muslim League
صدارت	F	sadaarat	presidentship
صدارت کرنا	NF	sadaarat karnaa	to preside over X /-kii/
آزاد		aazaad	independent
علاقہ	M	ilaaqaa	region
نظریہ	M	nazriyaa	idea, concept
جدّو جہد	F	jidd-o-jahd	struggle, endeavor
بخشنا	N	baxsnaa	to bestow
اپریل	M	apreel	Eng. "April"
جہاں	M	jahaaN	world, also /jahaan/
بلبل	MF	bulbul	nightingale
گلستاں	M	gulsitaaN	garden; also /gulistaan/
چین	M	ciin	China
عرب	M	arab	Arabia
وطن	M	watan	homeland

من	M	man	heart
سراغ	M	suraaG	clue
پانی پانی کرنا	N	paanii-paanii karnaa	to shame X /-koo/ to tears
قلندر	M	qalandar	a mystic, a free spirit
جھکنا		jhuknaa	to bow
غیر	M	Gair	the other, the stranger
تن	M	tan	body
مقام	M	muqaam, maqaam	place
آگے		aagee	beyond X /-see/
حیات	F	hayaat	life
ذوق	M	zauq	taste for or delight in X /-kaa/
سوا		siwaa	except for X /-kee/
خردمند		xiradmand	intellectual, philosopher
فکر	F	fikr	thought, worrying, worry
انتہا	F	intihaa	the apex, the absolute end
بلند		buland	high
تقدیر	F	taqdiir	fortune, fate
بندہ	M	bandaa	slave, the created being in relation to God
رضا	F	razaa	consent, wish

Serial Glossary : Unit XXVI

بنیادی		bunyaadii	basic
جمہوریت	F	jamhuuriyat	democracy
اسّی		assii	eighty (80)
فیصدی		fii-sadii	percent
گانووں	Mp	gaaNwooN	villages, pl. of /gaaooN/ گاؤں
کھیتی کرنا	NF	kheetii karnaa	to till the land
اَن پڑھ		hn-paRh	illiterate
اکثر		aksar	mostly, often
سڑک	F	saRak	road
بس	F	bas	Eng. "bus"
صوبائی		suubaai	provincial
اسمبلی	F	asemblii	Eng. "assembly"; legislative assembly
رُکن	M	rukn	member
ووٹر	M	wooTar	Eng. "voter"
نمائندگی	F	numaaindagii	representation
نمائندگی کرنا	NF	numaaindagii karnaa	to represent X /-kii/
کسان	M	kisaan	farmer
ووٹ	M	wooT	Eng. "vote"
ووٹ دینا	NM	wooT deenaa	to vote for X /-koo/
زمیندار	M	zamiin-daar	landlord

ڈھونگ	M	DhooNg	pretence, fraud
اکتوبر	M	aktuubar	Eng. "October"
انقلاب	M	inqalaab	revolution
فرضی		farzii	fictitious
صدر	M	sadr, sadar	President
اسکیم	F	iskiim	Eng. "scheme"
حصّہ لینا	NM	hissaa leenaa	to take part in Y /-meeN/
چلانا	N	calaanaa	to run (a job, machine, etc.)
سرمایہ	M	sarmaayaa	funds, capital
چالیس		caaliis	forty (40)
حلقہ	M	halqaa	region; lit. circle, ring
بانٹنا	N	baaNTnaa	to divide
لگ بھگ		lag-bhag	approximately
چننا	N	cunnaa	to elect
دیہاتی		diihaatii	rural
دس		das	ten (10)
یونین	F	yuunyan	Eng. "union"
کونسل	F	kaunsil	Eng. "council"
ٹاؤن	M	Taaun	Eng. "town"
کمیٹی	F	kameeTii	Eng. "committee"
انتظامی		intezaamii	administrative
تھانہ	M	thaanaa	police station

تحصیل	F	tahsiil	administrative division of a district
ضلع	M	zilaa	district
ڈویژن	MF	Diwiizan	Eng "division"
الیکشن	M	eleksan	Eng "election
دسمبر	M	disambar	Eng "December"
ووٹ ڈالنا	NM	wooT Daalna	to cast a vote
گریجویٹ		greejweeT	Eng "graduate"
پڑھا لکھا		paRhaa-likhaa	literate
تاجر	M	taajir	businessman
وکیل	M	wakiil	advocate
مقابلے میں		muqaablee-meeN	in comparison with X -kee
عوام	Mp	awaam	masses, public

Serial Glossary : Unit XXVII

آسٹریلیا		aasTreelyaa	Australia
ناجائز		naa-jaaez	illegal, improper
دولت	F	daulat	wealth
مالک		maalik	owner
کرنسی	F	karansii	Eng "currency"
تبدیل ہونا		tabdiil-hoonaa	to be changed
سڈنی	M	siDnii	Sidney
جون	M	juun	Eng. "June"
فیصلہ کرنا	NM	faislaa karnaa	to decide X /-kaa/
رائج کرنا	N	raaej-karnaa	to put in circulation
پتہ چلنا	KM	pataa calnaa	to learn about X /-kaa/
فیصلہ	M	faislaa	decision
دھڑا دھڑ		dhaRaa-dhaR	ceaselessly, rapidly
جمع کروانا	N	jamaa-karwaanaa	to deposit, caus. of جمع کرنا /jamaa-karnaa/
بھیڑ	F	bhiiR	crowd
طریقہ	M	tariiqaa	method
چوری چھپے		coorii-chipee	secretly
اِدھر اُدھر		idhar-udhar	here and there
مصروف		masruuf	busy
کارخانہ	M	kaar-xaanaa	"machinery," lit., factory

چوکس		caukas	alert
منتظمین	Mp	muntazimin	administrators; pl. of منتظم
بوسیدہ		boosiidaa	worn out
گلا سڑا		galaa-saRaa	rotten, from /galnaa/ to become badly soft, and /saRnaa/ to rot
نوٹ	M	nooT	Eng. "note, paper money
تعداد	F	taadaad	number, count
ٹیکس	M	Taiks	Eng "tax"
چور		coor	thief
کارروائی	F	kaarrawaaii	deed, action
کارروائی کرنا	NF	kaarrawaaii karnaa	to take action against X /-kee xilaaf/
چھپا		chupaa, chipaa	hidden
ضائع کرنا	N	zaae-karnaa	to waste
لگا ہونا		lagaa-hoonaa	to be busy in X /-meeN/
تاکہ		taa-ki	so that
گرفت	F	girift, giraft	clutches
بچنا		bacnaa	to avoid X /-see/
دعویٰ	M	daawaa	claim
جنگ	F	jang	war
عظیم		aziim	great, grand
دوسری جنگ عظیم	F	duusrii jang-e aziim	World War II

Serial Glossary : Unit XXVIII

خطرہ	M	xatraa	danger
سامنا ہونا	Ka M	saamnaa hoonaa	to be faced with X /-kaa/
جن سنگھ	F	jan-sangh	Jana Sangh, name of an Indian political party
زور پکڑنا	NM	zoor pakaRnaa	to gain strength
حملہ	M	hamlaa	attack
زور	M	zoor	power, strength
اضافہ	M	izaafaa	increase, addition
ثبوت	M	subuut	proof
کرشنا مینن		krisnaa menan	V.K. Krishna Menon
غصّہ	M	Gussaa	anger
عنصر	M	unsur	element
راضی کرنا	N	raazii-karnaa	to make X /-koo/ agree; to conciliate X /-koo/
ٹکّر	F	Takkar	encounter, collision
ٹکّر لینا		Takkar leenaa	to confront X /-see/; to seek battle with X /-see/
قسم		qism	kind
لڑائی	F	laRaaii	fight
لڑنا		laRnaa	to fight with X /-see/
ممکن		mumkin	possible
پہلو	M	pahluu	side

دبانا	N	dabaanaa	to press, force
یعنی		yaanii	that is, i e
امکانات	Mp	imkaanaat	possibilities, p l of امکان /imkaan
دروازہ	M	darwaazaa	door
کرپلانی	M	kirpalaanii	J B Kripalani, a political leader
نقطہ	M	nuqtaa	point
پارٹی	F	paarTii	Eng "party"
خطرناک		xatar-naak	dangerous
مستقبل	M	mustaqbil	the future
نشان	M	nis̱aan	sign
نشان دہی	F	nis̱aan-dehii	indication, clueing
معنی	Mp	maanii	meaning, (always used in the plural)
سیاست	F	siyaasat	politics
مواقع	Mp	mawaaqe	opportunities; p l of موقع /mauqaa/
سوشلسٹ		soos̱alisT	Eng "Socialist"
سوشلزم	F	soos̱alizm	Eng "Socialism"
بھلانا	N	bhulaanaa	to forget deliberately
سرمایہ پرست		sarmaayaa-parast	capitalist
قوم پرور		qaum-parwar	nationalist; lit. one who nourished the nation
قوم پروری		qaum-parwarii	nationalism
فرقہ پرور		firqaa-parwar	communalist

لفظ	M	lafz, lawz	word
پرجا سوشلسٹ	F	parjaa soosalisT	Praja Socialist Party
دستہ	M	dastaa	platoon
گوشہ	M	goosaa	corner
عناصر	Mp	anaasir	elements, p l of عنصر /unsur/
سوال	M	sawaal	question
نظریہ	Mp	nazaryaa	idealogy, lit concept
عمل	M	amal	action, act
حدود	Fp	huduud	limits; p l of حد /had/
کہیں		kahiiN	lest
ڈھلکنا		Dhulaknaa	to roll around
کھل کر		khul-kar	openly
فرقہ واریت	F	firqaa-waariyat	sectarianism, communalism
مقابلہ	M	muqaablaa	confrontation
مقابلہ کرنا	NM	muqaablaa karnaa	to confront X /-kaa, -see/
طرح دینا	NF	tarah deenaa	to encourage X /-koo/ by ignoring it
جیتنا	N	jiitnaa	to win
گھلنا		ghulnaa	to be united with X /-meeN/, lit., to dissolve (Intr)
نمک	M	namak	salt
ممبر	M	membar	Eng "member"
ضمیر	M	zamiir	conscience

روایات	Fp	riwaayaat	traditions; pl. of /riwaayat/ روایت
حائل		haael	obstructing, intervening
حائل ہونا		haael-hoonaa	to obstruct Y /-meeN/
مشترکہ		mus̱tarakaa	joint
خالص		xaalis	pure
امروہہ	M	amroohaa	a city in Uttar Pradesh (India)
بے حد		bee-had	extremely
روشن کرنا	N	raus̱an-karnaa	to bring Y /-koo/ into light
کٹھ پتلی	F	kaTh-putlii	puppet
اشارہ	M	is̱aaraa	signal
رقص	M	raqs	dance
رقص کرنا	NM	raqs karnaa	to dance
اقتدار	M	iqtedaar	power (rank, status)
روشن		raus̱an	bright, lit up

Serial Glossary : Unit XXIX

رفعِ شر		rafa-e-s̱ar	avoidance of evil
رکوانا	N	rukwaanaa	to cause to be stopped
گلی	F	galii	lane, alley
دریافت کرنا	N	daryaaft-karnaa	to inquire from X /-see/
میاں	M	miyaaN	Mr., master
کدھر		kidhar	which way? where?
روٹی کمانا	NF	rooTii kamaanaa	to earn one's livelihood
گھوڑا	M	ghooRaa	horse
دانہ	M	daanaa	grain
گھاس	[illegible]	ghaas	grass
ارادہ	M	iraadaa	intention
بڈھا	M	buDDhaa	old man
قصہ	M	qissaa	story
طوالت	F	tawaalat	complication; lit. lengthiness
طوالت پکڑنا	NF	tawaalat pakaRnaa	to be prolonged, to get complicated
دلچسپ		dil-casp	interesting
اطمینان سے		itmiinaan-see	calmly
اطمینان	M	itmiinaan	calmness, satisfaction
میلا		mailaa	dirty, soiled
لباس	M	libaas	dress
بیڑی	F	biiRii	Bidi, a kind of indigenous cigarettes

سلگانا	N	sulgaanaa	to light (acigavette)
پینا	N	piinaa	to smoke. lit , to drink
وسعت	F	wus'at	capacity
کشادہ کرنا	N	kusaadaa-karnaa	to open, widen
چھپانا	N	chupaanaa	to hide
نمناک		nam-naak	moist
غلیظ		Galiiz	filthy
احاطہ	M	ahaataa	yard a walled space
تاریکی	F	taariikii	darkness
ناخوشگواری	F	naa-xusgawaarii	unpleasantness
کوا	M	kawwaa	crow
مرغی	F	murGii	hen
شور	M	soor	noise
شور مچانا	NM	soor macaanaa	to make noise
پتی	F	pattii	leaf
چھننا		channaa	to sift through Y /-see/ (Intr)
بارش	F	baaris	rain
قطرہ	M	qatraa	drop
ہنگامہ	M	hangaamaa	uproar
عجیب		ajiib	strange
سماں	M	samaaN	scene
تصور	M	tasawwur	imagination

تصوّر کرنا	NM	tasawwur karnaa	to imagine X /-kaa/
بمشکل		ba-muskil	with difficulty
فراغت	F	faraaGat	leisure, repose
فراغت پانا	NF	faraaGat paanaa	to finish doing X /-see/
یکّہ بان	M	yakkee-baan	driver of a horsecart, same as /Yakkee-waalaa/
بچّی	F	baccii	little girl
سمیت		sameet	along with X also کے سمیت /-kee sameet/
جھونپڑا	M	jhooNpRaa	hut
یک لخت		yak-laxt	suddenly
چونکنا		cauNknaa	to be startled
ڈرنا		Darnaa	to fear
مہمان	MF	mehmaan	guest
سہمنا		sahemnaa	to feel scared
ابّا	M	abbaa	father (term of address)
بچھونا	M	bichaunaa	bedding
ڈالنا	N	Daalnaa	to put down
عیدو	M	iiduu	personal name
ٹالنا	N	Taalnaa	to ingnore, to evade
تذکرہ	M	tazkiraa	mention
تذکرہ کرنا	NM	tazkiraa karnaa	to mention X /-kaa/ to XI /-see/
روٹی ڈالنا	NF	rooTii Daalnaa	to prepare bread

لانا		laanaa	to bring
عمدہ		umdaa	excellent
مٹھائی	F	miThaaii	sweetmeats
پھیکا		phiika	bland, insipid
بسر کرنا	NF	basar karnaa	to life on Y /-par)
اس درمیان میں		is darmiyaan-meeN	in the meatime

Serial Glossary : Unit XXX

گڑیا	F	guRyaa	doll
جھپٹنا		jhapaTnaa	to dash forward
ہانڈی	F	haaNDii	an earthen pot
صاف		saaf	clean
بچھنا		bichnaa	to be spread.
بطور		ba-taur	as X, usually /ba-taur X-kee/
چادر	F	caadar	sheet
ٹکڑا	M	TukRaa	piece, scrap
گرم		garm	warm
اونی		uunii	woolen
احترام	M	ehteraam	respect
رولس رائس	F	rools-raais	Emng "Rolls Royce"
ڈیوک	M	Diyuuk	Eng. "duke"
بیگم	F	beegam	wife, (very polite form)
مریض		mariiz	sick
نہالچہ	M	nihaalcaa	infant' s bedding
محبّت	F	mohabbat	love, affection
تشویش	F	taswiis	care, anxiety
جھلک	F	jhalak	glimpse; reflection
عقیدت	F	aqiidat	faith, devotion
دامن	M	daaman	hem of a shirt

مسرت	F	masarrat	happiness
شادی	F	s̲aadii	marriage
شادی ہونا	Ki F	s̲aadii hoonaa	to be married with X /-see/
دولھا	M	duulhaa	bridegroom
نمائش	F	numaais̲	exhibition, fair
بے اختیار		bee-ixteyaar	spontaneously
انتہائی		intehaaii	extreme
ناواقفیت	F	naa-waaqfiyat	ignorance
معصومیت	F	maasuumiyat	innocence
اثر ہونا	Ka M	asar hoonaa	to have an effect on X /-par/
سنجیدگی	F	sanjiidgii	seriousness
حیرت زدہ		hairat-zadaa	perplexed, astonished
مسکرانا		muskuraanaa	to smile
پہیلی	F	paheelii	riddle
بوجھنا	N	buujhnaa	to guess (the solution), to solve (riddles, etc.)
بند ہونا		band-hoonaa	to be closed
سمجھ میں آنا		samajh-meeN aanaa	to be understood by X /-kii/
شانہ	M	s̲aanaa	shoulder
خوشامدانہ		xus̲aamdaanaa	flattering
والہانہ		waalehaanaa	intense: adv., intensely
اشتیاق	M	is̲tiyaaq	eagerness

جھلکنا		**jhalaknaa**	to shine through, to flash out
ہمّت	**F**	**himmat**	courage
ہمّت افزائی	**F**	**himmat-afzaaii**	encouragement
لندا پھندا		**laNdaa-phaNdaa**	loaded with X /-see/
وسعت	**F**	**wus'at**	width, vastness
ضخامت	**F**	**zaxaamat**	volume, size
کمبل	**M**	**kambal**	blanket